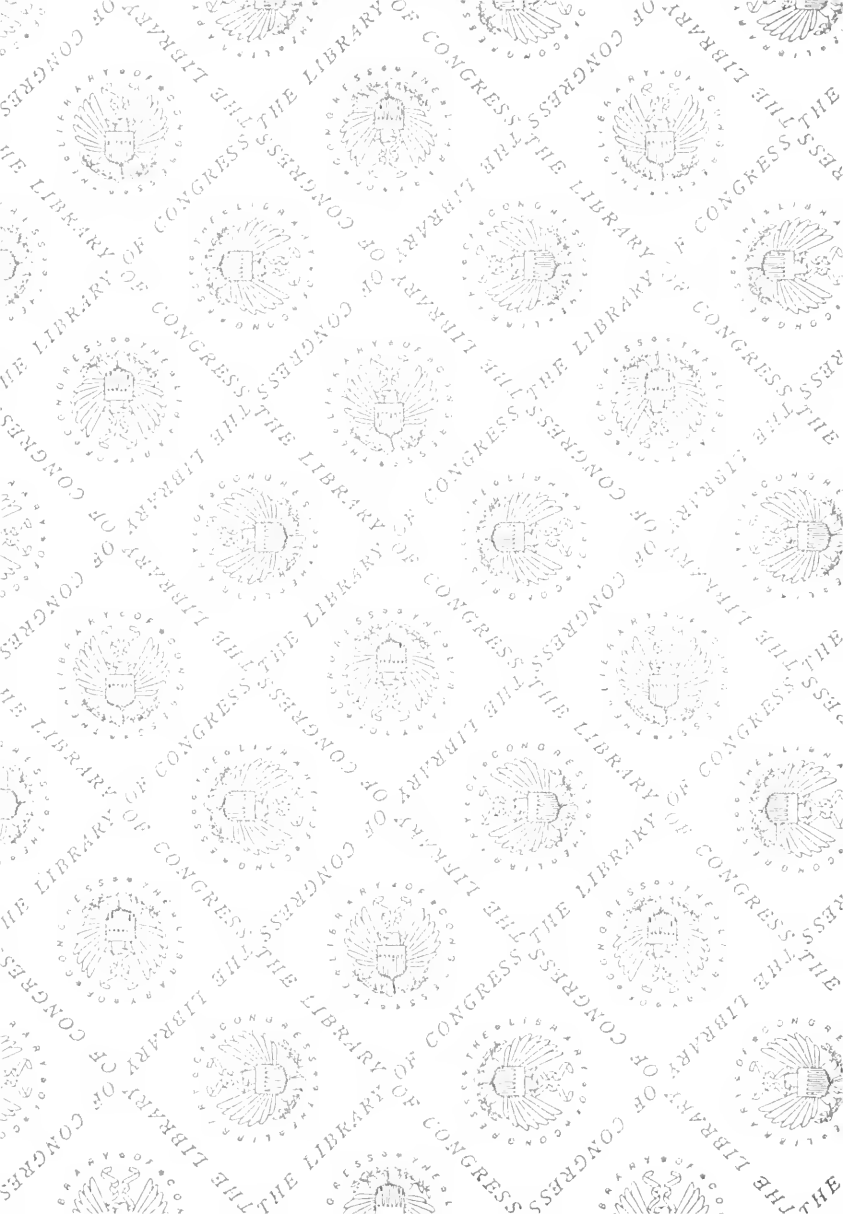
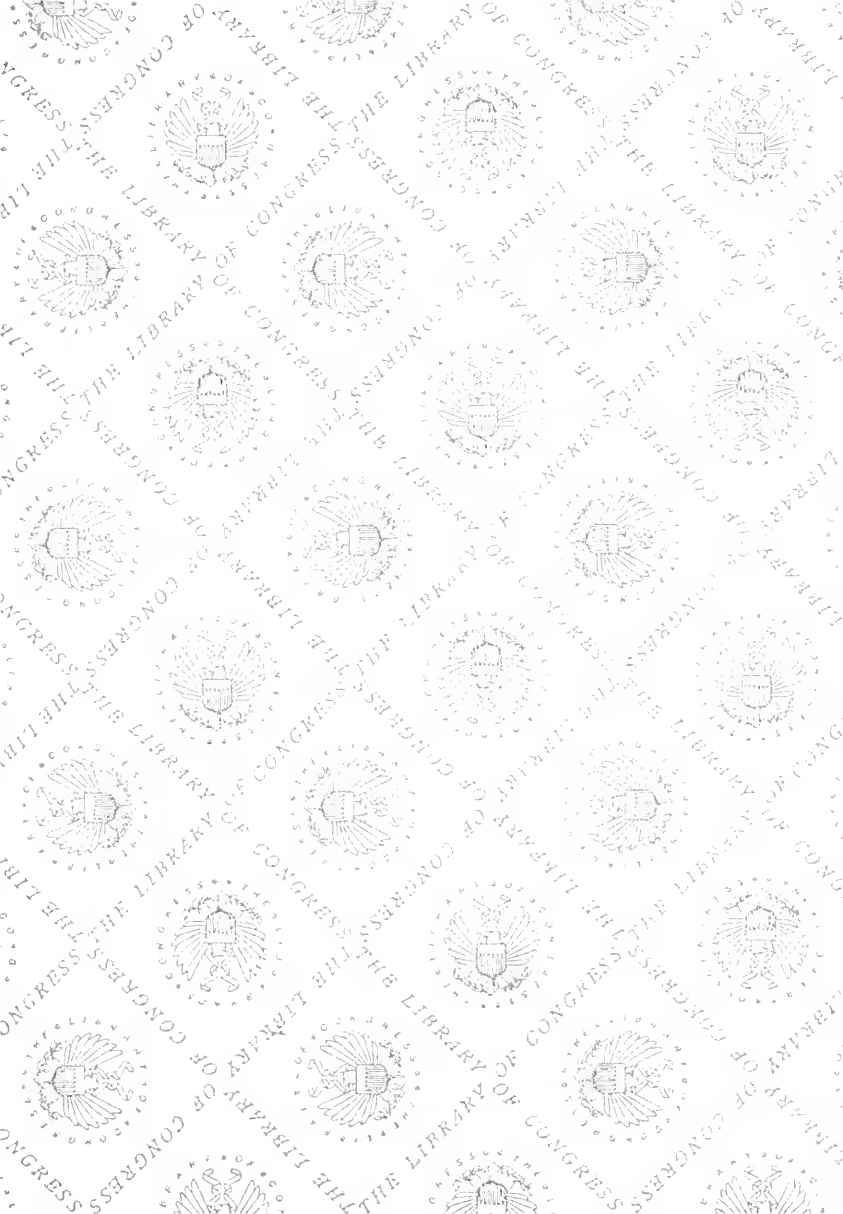


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THE
PILGRIM'S PROGRESS



AS I SLEPT, I DREAMED A DREAM.

THE
PILGRIM'S PROGRESS

BY
JOHN BUNYAN

WITH ILLUSTRATIONS IN COLORS



NEW YORK
GILBERT H. McKIBBIN
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THE AUTHOR'S APOLOGY FOR HIS BOOK.

WHEN at the first I took my pen in hand,
Thus for to write. I did not understand
That I at all should make a little book
In such a mode ; nay, I had undertook
To make another ; which, when almost done,
Before I was aware, I this begun.

And thus it was : I, writing of the way
And race of saints in this our gospel-day,
Fell suddenly into an allegory
About their journey and the way to glory,
In more than twenty things, which I set down :
This done, I twenty more had in my crown ;
And they again began to multiply,
Like sparks that from the coals of fire do fly.
Nay, then, thought I, if that you breed so fast,
I'll put you by yourselves, lest you at last
Should prove *ad infinitum*, and eat out
The book that I already am about.

Well, so I did ; but yet I did not think
To show to all the world my pen and ink
In such a mode ; I only thought to make
I knew not what ; nor did I undertake
Thereby to please my neighbor ; no, not I ;
I did it mine own self to gratify.

Neither did I but vacant seasons spend
In this my scribble ; nor did I intend
But to divert myself, in doing this,
From worsè thoughts, which make me do amiss.

8 *AUTHOR'S APOLOGY FOR HIS BOOK.*

Thus I set pen to paper with delight,
And quickly had my thoughts in black and white.
For having now my method by the end,
Still as I pull'd, it came ; and so I penn'd
It down ; until at last it came to be,
For length and breadth, the bigness which you see.

Well, when I had thus put my ends together,
I showed them others, that I might see whether
They would condemn them, or them justify ;
And some said, Let them live ; some, Let them die.
Some said, John, print it ; others said, Not so :
Some said, It might do good ; others said, No.

Now was I in a strait, and did not see
Which was the best thing to be done by me :
At last I thought, Since you are thus divided,
I print it will ; and so the case decided.

For, thought I, some I see would have it done,
Though others in that channel do not run :
To prove, then, who advised for the best,
Thus I thought fit to put it to the test.

I further thought, if now I did deny
Those that would have it thus to gratify,
I did not know, but hinder them I might
Of that which would to them be great delight :
For those which were not for its coming forth,
I said to them, Offend you I am loath ;
Yet, since your brethren pleased with it be,
Forbear to judge, till you do further see.

If that thou wilt not read, let it alone ;
Some love the meat, some love to pick the bone ;
Yea, that I might them better moderate,
I did too with them thus expostulate :

May I not write in such a style as this?
In such a method, too, and yet not miss
My end, thy good? Why may it not be done?
Dark clouds bring waters, when the bright bring none.

Yea, dark or bright, if they their silver drops
Cause to descend, the earth, by yielding crops,
Gives praise to both, and carpeth not at either,
But treasures up the fruit they yield together ;
Yea, so commixes both, that in their fruit
None can distinguish this from that ; they suit
Her well when hungry ; but if she be full,
She spews out both, and makes their blessing null.

You see the ways the fisherman doth take
To catch the fish ; what engines doth he make.
Behold ! how he engageth all his wits ;
Also his snares, lines, angles, hooks, and nets :
Yet fish there be that neither hook nor line,
Nor snare, nor net, nor engine, can make thine :
They must be groped for, and be tickled too,
Or they will not be catch'd, whate'er you do.
How does the fowler seek to catch his game?
By divers means, all which one cannot name :
His guns, his nets, his lime-twigs, light, and bell ;
He creeps, he goes, he stands ; yea, who can tell
Of all his postures ? Yet there's none of these
Will make him master of what fowls he please.
Yea, he must pipe and whistle to catch this,
Yet, if he does so, that bird he will miss.

If that a pearl may in a toad's head dwell,
And may be found, too, in an oyster shell :
If things that promise nothing do contain
What better is than gold, who will disdain,
That have an inkling of it there to look,
That they may find it ? Now, my little book
(Though void of all these paintings that may make
It with this or the other man to take)
Is not without those things that do excel
What do in brave but empty notions dwell.

Well, yet I am not fully satisfied,
That this your book will stand when soundly tried.

Why, what's the matter ? It is dark ! What though ?
But it is feigned. What of that, I trow ?

10 *AUTHOR'S APOLOGY FOR HIS BOOK.*

Some men, by feigned words, as dark as mine,
Make truth to spangle, and its rays to shine!
But they want solidness. Speak, man, thy mind!
They drown the weak; metaphors make us blind.

Solidity, indeed, becomes the pen
Of him that writeth things divine to men:
But must I needs want solidness, because
By metaphors I speak? Were not God's laws,
His gospel laws, in olden time held forth
By shadows, types, and metaphors? Yet loath
Will any sober man be to find fault
With them, lest he be found for to assault
The Highest Wisdom. No; he rather stoops,
And seeks to find out what by pins and loops,
By calves and sheep, by heifers and by rams,
By birds and herbs, and by the blood of lambs
God speaketh to him; and happy is he
That finds the light and grace that in them be.

Be not too forward, therefore, to conclude
That I want solidness, that I am rude:
All things solid in show, not solid be:
All things in parable despise not we,
Lest things most hurtful lightly we receive,
And things that good are, of our souls bereave.
My dark and cloudy words, they do but hold
The truth, as cabinets enclose the gold.

The prophets used much by metaphors
To set forth truth; yea whoso considers
Christ, His apostles too, shall plainly see
The truths to this day in such mantles be.

Am I afraid to say that Holy Writ,
Which for its style and phrase puts down all wit,
Is everywhere so full of all these things—
Dark figures, allegories—yet there springs
From that same book that lustre, and those rays
Of light, that turn our darkest nights to days?

AUTHOR'S APOLOGY FOR HIS BOOK. 11

Come, let my carper to his life now look,
And find there darker lines than in my book
He findeth any ; yea. and let him know.
That in his best things there are worse lines too.

May we but stand before impartial men,
To his poor one I dare adventure ten
That they will take my meaning in these lines
Far better than his lies in silver shrines.
Come, Truth, although in swaddling-clouts I find,
Informs the judgment, rectifies the mind ;
Pleases the understanding, makes the will
Submit ; the memory, too, it doth fill
With what both our imagination please ;
Likewise it tends our troubles to appease.

Sound words, I know, Timothy is to use,
And old wives' fables he is to refuse ;
But yet grave Paul him nowhere did forbid
The use of parables, in which lay hid
That gold, those pearls, and precious stones that were
Worth digging for, and that with greatest care.

Let me add one word more : Oh, man of God !
Art thou offended ? Dost thou wish I had
Put forth my matter in another dress ?
Or that I had in things been more express ?
To those that are my betters, as is fit,
Three things let me propound, then I submit :

1. I find not that I am denied the use
Of this my method, so I no abuse
Put on the words, things, readers, or be rude
In handling figure or similitude
In application ; but all that I may
Seek the advance of truth, this or that way.
Denied, did I say ? Nay, I have leave
(Examples too, and that from them that have
God better pleased, by their words or ways,
Than any man that breatheth nowadays)
Thus to express my mind, thus to declare
Things unto thee that excellentest are.

12 *AUTHOR'S APOLOGY FOR HIS BOOK.*

2. I find that men (as high as trees) will write
Dialogue-wise ; yet no man doth them slight
For writing so ; indeed, if they abuse
Truth, cursed be they, and the craft they use
To that intent ; but yet let truth be free
To make her sallies upon thee and me,
Which way it pleases God ; for who knows how
Better than He that taught us first to plough,
To guide our minds and pens for His design?
And He makes base things usher in Divine.

3. I find that Holy Writ, in many places,
Hath semblance with this method, where the cases
Do call for one thing to set forth another :
Use it I may then, and yet nothing smother
Truth's golden beams : nay, by this method may
Make it cast forth its rays as light as day.

And now, before I do put up my pen,
I'll show the profit of my book, and then
Commit both me and it unto that Hand
That pulls the strong down, and makes weak ones stand.

This book, it chalketh out before thine eyes
The man that seeks the everlasting prize :
It shows you whence he comes, whither he goes ;
What he leaves undone ; also what he does ;
It also shows you how he runs and runs,
Till he unto the Gate of Glory comes.
It shows, too, who set out for life amain,
As if the lasting crown they would obtain.
Here also you may see the reason why
They lose their labor, and like fools do die.

This book will make a traveller of thee,
If by its counsel thou wilt ruled be ;
It will direct thee to the Holy Land,
If thou wilt its direction understand ;
Yea, it will make the slothful active be ;
The blind also delightful things to see.

Art thou for something rare and profitable,
Or wouldst thou see a truth within a fable?
Art thou forgetful? Wouldst thou remember
From New-year's day to the last of December?
Then read my fancies; they will stick like burs
And may be to the helpless comforters.

This book is writ in such a dialect
As may the minds of listless men affect;
It seems a novelty, and yet contains
Nothing but sound and honest gospel strains.

Wouldst thou divert thyself from melancholy?
Wouldst thou be pleasant, yet be far from folly?
Wouldst thou read riddles and their explanation,
Or else be drowned in thy contemplation?
Dost thou love picking meat? Or wouldst thou see
A man i' the clouds, and hear him speak to thee?
Wouldst thou be in a dream and yet not sleep?
Or wouldst thou in a moment laugh and weep?
Wouldst thou lose thyself and catch no harm,
And find thyself again without a charm?
Wouldst read thyself, and read thou knowest not what,
And yet know whether thou art blest or not,
By reading the same lines? Oh, then, come hither,
And lay my book, thy head, and heart together.

JOHN BUNYAN.



THE PILGRIM'S PROGRESS.

As I walked through the wilderness of this world, I lighted on a certain place where was a Den, and I laid me down in that place to sleep; and, as I slept, I dreamed a dream. I dreamed, and behold, I saw a man clothed with rags, standing in a certain place, with his face from his own house, a book in his hand, and a great burden upon his back. I looked, and saw him open the book, and read therein; and, as he read, he wept, and trembled; and, not being able longer to contain, he brake out with a cry, saying, "What shall I do?"

In this plight, therefore, he went home and refrained himself as long as he could, that his wife and children should not perceive his distress; but he could not be silent long, because his trouble increased. Wherefore he brake his mind to his wife and children; and thus said to them: O my dear wife, and you my children, I, your dear friend, am in myself undone by reason of a burden that lieth hard upon me; moreover, I am for certain informed that this our city will be burned with fire from heaven; in which fearful overthrow, both myself, with thee, my wife, and you, my sweet babes, shall

miserably come to ruin, except (the which yet I see not) some way of escape can be found, whereby we may be delivered. At this his relations were sore amazed; not for that they believed that what he said to them was true, but because they thought that some distemper had got into his head; therefore, it drawing towards night, and they hoping that sleep might settle his brain, with all haste they got him to bed. But the night was as troublesome to him as the day; and, instead of sleeping, he spent it in sighs and tears. So, when the morning was come, they would know how he did. He told them, Worse and worse: he also set to talking to them again; but they began to be hardened. They also thought to drive away his distemper by harsh and surly carriages to him; sometimes they would deride, sometimes they would chide, and sometimes they would quite neglect him. Wherefore he began to retire himself to his chamber, to pray for and pity them, and also to condole his own misery; he would also walk solitarily in the fields, sometimes reading, and sometimes praying: and thus for some days he spent his time.

Now, I saw, upon a time, when he was walking in the fields, that he was, as he was wont, reading in his book, and greatly distressed in his mind; and, as he read, he burst out, as he had done before, crying, "What shall I do to be saved?"

I saw also that he looked this way and that way, as if he would run; yet he stood still, because, as I perceived, he could not tell which way to go.



A MAN CLOTHED WITH RAGS.

I looked then, and saw a man named Evangelist coming to him, who asked, Wherefore dost thou cry?

He answered, Sir, I perceive by the book in my hand, that I am condemned to die, and after that to come to judgment, and I find that I am not willing to do the first, nor able to do the second.

EVANGELIST. Why not willing to die, since this life is attended with so many evils? The man answered, Because I fear that this burden that is upon my back will sink me lower than the grave, and I shall fall into Tophet. And, Sir, if I be not fit to go to prison, I am not fit, I am sure, to go to judgment, and from thence to execution; and the thoughts of these things make me cry.

EVANGELIST. If this be thy condition, why standest thou still? He answered, Because I know not whither to go. Then he gave him a parchment roll, and there was written within, "Flee from the wrath to come."

The man read it, and looking upon Evangelist very carefully, said, Whither must I fly? Then said Evangelist, pointing with his finger over a very wide field, Do you see yonder wicket-gate? The man said, No. Then said the other, Do you see yonder shining light? He said, I think I do. Then said Evangelist, Keep that light in your eye, and go up thereto; so shalt thou see the gate; at which, when thou knockest, it shall be told thee what thou shalt do. So I saw in my dream that the man began to run. Now, he had not run far from his own door, but his wife and children, perceiving it, began

to cry after him to return; but the man put his fingers in his ears, and ran on, crying, Life! life! eternal life! So he looked not behind him, but fled towards the middle of the plain.

The neighbors also came out to see him run; and, as he ran, some mocked, others threatened, and some cried after him to return; and, among those that did so, there were two that resolved to fetch him back by force. The name of the one was Ob-
stinate, and the name of the other Pliable. Now, by this time, the man was got a good distance from them; but, however, they were resolved to pursue him, which they did, and in a little time they overtook him. Then said the man, Neighbors, wherefore are ye come? They said, To persuade you to go back with us. But he said, That can by no means be; you dwell, said he, in the City of Destruction, the place also where I was born: I see it to be so; and, dying there, sooner or later, you will sink lower than the grave, into a place that burns with fire and brimstone; be content, good neighbors, and go along with me.

OBSTINATE. What! and leave our friends and our comforts behind us?

Yes, said Christian, for that was his name, because that ALL which you shall forsake is not worthy to be compared with a little of that which I am seeking to enjoy, and if you will go along with me, and hold it, you shall fare as I myself; for there where I go is enough and to spare. Come away, and prove my words.

OBSTINATE. What are the things you seek, since you leave all the world to find them?

CHRISTIAN. I seek an inheritance incorruptible, undefiled, and that fadeth not away, and it is laid up in heaven, and safe there to be bestowed, at the time appointed, on them that diligently seek it. Read it so, if you will, in my book.

OBSTINATE. Tush! away with your book; will you go back with us or no?

CHRISTIAN. No, not I, because I have laid my hand to the plough.

OBSTINATE. Come, then, neighbor Pliable, let us turn again, and go home without him; there is a company of these crazy-headed coxcombs, that, when they take a fancy by the end, are wiser in their own eyes than seven men that can render a reason.

PLIABLE. Don't revile; if what the good Christian says is true, the things he looks after are better than ours; my heart inclines to go with my neighbor.

OBSTINATE. What! more fools still! Be ruled by me, and go back; who knows whither such a brain-sick fellow will lead you? Go back, go back, and be wise.

CHRISTIAN. Nay, but do thou come with thy neighbor Pliable; there are such things to be had which I spoke of, and many more glories besides. If you believe not me, read here in this book; and for the truth of what is expressed therein, behold, all is confirmed by the blood of him that made it.

PLIABLE. Well, neighbor Obstinate, I begin to come to a point; I intend to go along with this good man, and to cast in my lot with him: but, my good companion, do you know the way to this desired place?

CHRISTIAN. I am directed by a man, whose name is Evangelist, to speed me to a little gate that is before us, where we shall receive instructions about the way.

PLIABLE. Come, then, good neighbor, let us be going. Then they went both together.

OBSTINATE. And I will go back to my place; I will be no companion of such misled fellows.

Now, I saw in my dream that, when Obstinate was gone back, Christian and Pliable went talking over the plain; and thus they began their discourse.

CHRISTIAN. Neighbor Pliable, I am glad you are persuaded to go along with me. Had Obstinate but felt what I have felt of the powers and terrors of what is yet unseen, he would not thus lightly have given us the back.

PLIABLE. Come, neighbor Christian, since there are none but us two here, tell me now, further what the things are, and how to be enjoyed, whither we are going.

CHRISTIAN. I can better conceive of them with my mind, than speak of them with my tongue; but yet, since you are desirous to know, I will read of them in my book.

PLIABLE. And do you think that the words of your book are certainly true?

CHRISTIAN. Yes, verily; for it was made by him that cannot lie.

PLIABLE. Well said; what things are they?

CHRISTIAN. There is an endless kingdom to be inhabited, and everlasting life to be given us, that we may inhabit that kingdom forever.

PLIABLE. Well said; and what else?

CHRISTIAN. There are crowns of glory to be given us, and garments that will make us shine like the sun in the firmament of heaven.

PLIABLE. This is very pleasant; and what else?

CHRISTIAN. There shall be no more crying, nor sorrow: for he that is owner of the place will wipe all tears from our eyes.

PLIABLE. And what company shall we have there?

CHRISTIAN. There we shall be with seraphims and cherubims, creatures that will dazzle your eyes to look on them. There also you shall meet with thousands and ten thousands that have gone before us to that place; none of them are hurtful, but loving and holy; every one walking in the sight of God, and standing in his presence with acceptance forever. In a word, there we shall see the elders with their golden crowns; there we shall see the holy virgins with their golden harps; there we shall see men that by the world were cut in pieces, burnt in flames, eaten of beasts, drowned in the seas, for the love that they bare to the Lord of the place, all clothed with immortality as with a garment.

PLIABLE. The hearing of this is enough to ravish

one's heart. But are these things to be enjoyed? How shall we get to be sharers thereof?

CHRISTIAN. The Lord, the Governor of the country, hath recorded that in this book; the substance of which is, If we be truly willing to have it, he will bestow it upon us freely.

PLIABLE. Well, glad am I to hear of these things: come on, let us mend our pace.

CHRISTIAN. I cannot go so fast as I would, by reason of this burden that is on my back.

Now, I saw in my dream, that just as they had ended this talk they drew near to a very miry slough, that was in the midst of the plain; and they, being heedless, did both fall suddenly into the bog. The name of the slough was Despond. Here, therefore, they wallowed for a time, being grievously bedaubed with dirt; and Christian, because of the burden that was on his back, began to sink in the mire.

PLIABLE. Neighbor Christian, where are you now?

CHRISTIAN. Truly, I do not know.

At this Pliable began to be offended, and angrily said to his fellow, Is this the happiness you have told me all this while of? If we have such ill speed at our first setting out, what may we expect betwixt this and our journey's end? May I get out again with my life, you shall possess the brave country alone for me. And, with that, he gave a desperate struggle or two, and got out of the mire on that side of the slough which was next to his

own house: so away he went, and Christian saw him no more.

Wherefore Christian was left to tumble in the Slough of Despond alone: but still he endeavored to struggle to that side of the slough that was still further from his own house, and next to the wicket-gate; the which he did, but could not get out because of the burden that was upon his back: but I beheld in my dream that a man came to him, whose name was Help, and asked him, What he did there?

CHRISTIAN. Sir, I was bid go this way by a man called Evangelist, who directed me also to yonder gate, that I might escape the wrath to come; and as I was going thither I fell in here.

HELP. But why did not you look for the steps?

CHRISTIAN. Fear followed me so hard that I fled the next way, and fell in.

HELP. Give me thy hand: so he gave him his hand, and he drew him out, and set him upon sound ground, and bid him go on his way.

Then I stepped to him that plucked him out, and said, Sir, wherefore, since over this place is the way from the City of Destruction to yonder gate, is it that this plat is not mended, that poor travellers might go thither with more security? And he said unto me, This miry slough is such a place as cannot be mended; it is the descent whither the scum and filth that attends conviction for sin doth continually run, and therefore it is called the Slough of Despond; for still, as the sinner is awakened about his lost condition, there ariseth in his soul many



HE BRAKE HIS MIND TO HIS WIFE AND CHILDREN.

fears, and doubts and discouraging apprehensions, which all of them get together, and settle in this place. And this is the reason of the badness of this ground.

It is not the pleasure of the King that this place should remain so bad. His laborers also have, by the direction of His Majesty's surveyors, been for above these sixteen hundred years employed about this patch of ground, if perhaps it might have been mended: yea, and to my knowledge, said he, here have been swallowed up at least twenty thousand cartloads, yea, millions of wholesome instructions, that have at all seasons been brought from all places of the King's dominions, and they that can tell, say they are the best materials to make good ground of the place, if so be it might have been mended; but it is the Slough of Despond still, and so will be when they have done what they can.

True, there are, by the direction of the Lawgiver, certain good and substantial steps, placed even through the very midst of this slough; but at such time as this place doth much spew out its filth, as it doth against change of weather, these steps are hardly seen; or, if they be, men, through the dizziness of their heads, step beside, and then they are bemired to purpose, notwithstanding the steps be there; but the ground is good when they are once got in at the gate.

Now, I saw in my dream, that by this time Pliable was got home to his house again, so that his neighbors came to visit him; and some of them

called him wise man for coming back, and some called him fool for hazarding himself with Christian: others again did mock at his cowardliness; saying, Surely, since you began to venture, I would not have been so base to have given out for a few difficulties. So Pliable sat sneaking among them. But at last he got more confidence, and then they all turned their tales, and began to deride poor Christian behind his back. And thus much concerning Pliable.

Now, as Christian was walking by himself, he espied one afar off, come crossing over the field to meet him; and their hap was to meet just as they were crossing the way of each other. The gentleman's name that met him was Worldly Wiseman; he dwelt in the town of Carnal Policy, a very great town, and also hard-by, from whence Christian came. This man, then, meeting with Christian, and having an inkling of him,—for Christian's setting forth from the City of Destruction was much noised abroad, not only in the town where he dwelt, but, also it began to be the town talk in some other places,—Worldly Wiseman, therefore, having some guess of him, by beholding his laborious going, by observing his sighs and groans, and the like, began thus to enter into some talk with Christian.

WORLDLY. How now, good fellow, whither away after this burdened manner?

CHRISTIAN. A burdened manner, indeed, as ever, I think, poor creature had! And whereas you ask me, Whither away? I tell you, Sir, I am going to

yonder wicket-gate before me; for there, as I am informed, I shall be put into a way to get rid of my heavy burden.

WORLDLY. Hast thou a wife and children?

CHRISTIAN. Yes; but I am so laden with this burden, that I cannot take that pleasure in them as formerly; methinks I am as if I had none.

WORLDLY. Wilt thou hearken unto me if I give thee counsel?

CHRISTIAN. If it be good, I will; for I stand in need of good counsel.

WORLDLY. I would advise thee, then, that thou with all speed get thyself rid of thy burden; for thou wilt never be settled in thy mind till then; nor canst thou enjoy the benefits of the blessing which God has bestowed upon thee till then.

CHRISTIAN. That is that which I seek for, even to be rid of this heavy burden; but get it off myself, I cannot; nor is there any man in our country that can take it off my shoulders; therefore am I going this way, as I told you, that I may be rid of my burden.

WORLDLY. Who bid thee go this way to be rid of thy burden?

CHRISTIAN. A man that appeared to me to be a very great and honorable person; his name, as I remember, is Evangelist.

WORLDLY. I beshrew him for his counsel! there is not a more dangerous and troublesome way in the world than is that unto which he hath directed thee; and that thou shalt find, if thou wilt be ruled

by his counsel. Thou hast met with something, as I perceive already; for I see the dirt of the Slough of Despond is upon thee; but that slough is the beginning of the sorrows that do attend those that go on in that way. Hear me, I am older than thou; thou art like to meet with, in the way which thou goest, wearisomeness, painfulness, hunger, perils, nakedness, sword, lions, dragons, darkness, and, in a word, death, and what not! These things are certainly true, having been confirmed by many testimonies. And why should a man so carelessly cast away himself, by giving heed to a stranger?

CHRISTIAN. Why, Sir, this burden upon my back is more terrible to me than are all these things which you have mentioned; nay, methinks I care not what I meet with in the way, if so be I can also meet with deliverance from my burden.

WORLDLY. How camest thou by the burden at first?

CHRISTIAN. By reading this book in my hand.

WORLDLY. I thought so; and it is happened unto thee as to other weak men, who, meddling with things too high for them, do suddenly fall into thy distractions; which not only unman men, as thine, I perceive, has done thee, but they run them upon desperate ventures to obtain they know not what.

CHRISTIAN. I know what I would obtain; it is ease for my heavy burden.

WORLDLY. But why wilt thou seek for ease this way, seeing so many dangers attend it? especially since, hadst thou but patience to hear me, I could

direct thee to the obtaining of what thou desirest, without the dangers that thou in this way wilt run thyself into; yea, and the remedy is at hand. Besides, I will add, that, instead of those dangers, thou shalt meet with much safety, friendship, and content.

CHRISTIAN. Pray, Sir, open this secret to me.

WORLDLY. Why, in yonder village—the village is named Morality—there dwells a gentleman whose name is Legality, a very judicious man, and a man of a very good name, that has skill to help men off with such burdens as thine are from their shoulders: yea, to my knowledge, he hath done a great deal of good this way; ay, and besides, he hath skill to cure those that are somewhat crazed in their wits with their burdens. To him, thou mayest go, and be helped presently. His house is not quite a mile from this place, and if he should not be at home himself, he hath a pretty young man to his son, whose name is Civility, that can do it as well as the old gentleman himself; there, I say, thou mayest be eased of thy burden; and if thou art not minded to go back to thy former habitation, as, indeed, I would not wish thee, thou mayest send for thy wife and children to thee to this village, where there are houses now stand empty, one of which thou mayest have at reasonable rates; provision is there also cheap and good; and that which will make thy life the more happy is, to be sure, there thou shalt live by honest neighbors, in credit and good fashion.

Now was Christian somewhat at a stand; but presently he concluded, If this be true, which this gentleman hath said, my wisest course is to take his advice; and with that he spoke, Sir, which is my way to this honest man's house?

WORLDLY. Do you see yonder hill? By that hill you must go, and the first house you come at is his.

So Christian turned out of his way to go to Legality's house for help; but, behold, when he was got now hard-by the hill, it seemed so high, and also that side of it that was next the wayside did hang so much over that Christian was afraid to venture further, lest the hill should fall on his head; wherefore there he stood still, and wotted not what to do. Also his burden now seemed heavier to him than while he was in his way. There came also flashes of fire out of the hill, that made Christian afraid that he should be burned. Here, therefore, he did quake for fear.

And now he began to be sorry that he had taken Worldly Wiseman's counsel. And with that he saw Evangelist coming to meet him; at the sight also of whom he began to blush for shame. So Evangelist drew nearer and coming up to him, he looked upon him with a severe countenance, and thus began to reason with Christian.

EVANGELIST. What dost thou here, Christian? At which words Christian knew not what to answer; so he stood speechless before him. Then said Evangelist further, Art not thou the man that I

found crying without the walls of the City of Destruction?

CHRISTIAN. Yes, Sir, I am the man.

EVANGELIST. Did not I direct thee the way to the little wicket-gate?

CHRISTIAN. Yes, Sir.

EVANGELIST. How is it, then, that thou art so quickly turned aside? for thou art now out of the way.

CHRISTIAN. I met with a gentleman so soon as I had got over the Slough of Despond, who persuaded me that I might, in the village before me, find a man that could take off my burden.

EVANGELIST. What was he?

CHRISTIAN. He looked like a gentleman, and talked much to me, and got me at last to yield; so I came hither; but when I beheld this hill, and how it hangs over the way, I suddenly made a stand lest it should fall on my head.

EVANGELIST. What said that gentleman to you?

CHRISTIAN. Why, he asked me whither I was going? And I told him.

EVANGELIST. And what said he then?

CHRISTIAN. He asked me if I had a family? And I told him. But, said I, I am so loaden with the burden that is on my back, that I cannot take pleasure in them as formerly.

EVANGELIST. And what said he then?

CHRISTIAN. He bid me with speed get rid of my burden; and I told him it was ease that I sought.



DO YOU SEE VONDER WICKET-GATE?

And, said I, I am therefore going to yonder gate, to receive further direction how I may get to the place of deliverance. So he said that he would show me a better way, and short, not so attended with difficulties as the way, Sir, that you set me in; which way, said he, will direct you to a gentleman's house that hath skill to take off these burdens, so I believed him, and turned out of that way into this, if haply I might be soon eased of my burden. But when I came to this place, and beheld things as they are, I stopped for fear of danger: but I now know not what to do.

EVANGELIST. Then, stand still a little, that I may show thee the words of God. So he stood trembling. Then said Evangelist, See that ye refuse not him that speaketh. For if they escaped not who refused him that spake on earth, much more *shall not* we *escape*, if we turn away from him that *speaketh* from heaven. He said, moreover, Now the just shall live by faith: but if *any man* draw back, my soul shall have no pleasure in him. He also did thus apply them: Thou art the man that art running into this misery; thou hast begun to reject the counsel of the Most High, and to draw back thy foot from the way of peace, even almost to the hazarding of thy perdition.

Christian fell down at his feet as dead, crying, Woe is me, for I am undone! At the sight of which, Evangelist caught him by the right hand, saying, All manner of sin and blasphemy shall be forgiven unto men. Be not faithless, but believing.

Then did Christian revive, and stood up trembling, as at first, before Evangelist.

EVANGELIST. Give more earnest heed to the things that I shall tell thee of. I will now show thee who it was that deluded thee, and who it was also to whom he sent thee.—The man that met thee is one Worldly Wiseman, and rightly is he so called; partly, because he savoreth only the doctrine of this world (therefore he always goes to the town of Morality to church): and partly because he loveth that doctrine best, for it saveth him best from the cross. And because he is of this carnal temper, therefore he seeketh to prevent my ways, though right. Now, there are three things in this man's counsel that thou must utterly abhor. (1) His turning thee out of the way. (2) His laboring to render the cross odious to thee. And (3) His setting thy feet in that way that leadeth unto the administration of death.

First, thou must abhor his turning thee out of the way; and thine own consenting thereto: because this is to reject the counsel of God for the sake of the counsel of a Worldly Wiseman. The Lord says, Strive to enter in at the strait gate; the gate to which I send thee; for strait is the gate that leadeth unto life, and few there be that find it. From this little wicket gate, and from the way thereto, hath this wicked man turned thee, to the bringing of thee almost to destruction; hate, therefore, his turning thee out of the way, and abhor thyself for hearkening to him.

Secondly, thou must abhor his laboring to render the cross odious unto thee; for thou art to prefer it before the treasures in Egypt. Besides, the King of glory hath told thee, that he that will save his life shall lose it. And, He that cometh after me, and hateth not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple. I say, therefore, for man to labor to persuade thee, that that shall be thy death, without which, **THE TRUTH** hath said, thou canst not have eternal life; this doctrine thou must abhor.

Thirdly, thou must hate his setting of thy feet in the way that leadeth to the ministration of death. And for this thou must consider to whom he sent thee, and also how unable that person was to deliver thee from thy burden.

He to whom thou wast sent for ease, being by name Legality, is the son of the bondwoman which now is, and is in bondage with her children; and is, in a mystery, this Mount Sinai, which thou hast feared will fall on thy head. Now, if she, with her children, are in bondage, how canst thou expect by them to be made free? This Legality, therefore, is not able to set thee free from thy burden. No man was as yet ever rid of his burden by him; no, nor ever is like to be: ye cannot be justified by the works of the law; for by the deeds of the law no man living can be rid of his burden: therefore, Worldly Wiseman is an alien, and Legality is a cheat; and for his son Civility, he is but a hypocrite



IN THE SLOUGH OF DESPOND.

and cannot help thee. Believe me, there is nothing in all this noise, that thou hast heard of these sottish men, but a design to beguile thee of thy salvation, by turning thee from the way in which I had set thee. After this, Evangelist called aloud to the heavens for confirmation of what he had said: and with that there came words and fire out of the mountain under which poor Christian stood, that made the hair of his flesh stand up. The words were thus pronounced: As many as are of the works of the law are under the curse; for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them.

Now Christian looked for nothing but death, and began to cry out; even cursing the time in which he met with Worldly Wiseman; still calling himself a thousand fools for hearkening to his counsel: he also was greatly ashamed to think that this gentleman's arguments, flowing only from the flesh, should have the prevalency with him as to cause him to forsake the right way. This done, he applied himself again to Evangelist in words and sense as follow: Sir, what think you? Is there hope? May I now go back and go up to the wicket-gate? Shall I not be abandoned for this, and sent back from thence ashamed? I am sorry I have hearkened to this man's counsel. But may my sin be forgiven?

EVANGELIST. Thy sin is very great, for by it thou hast committed two evils: thou hast forsaken the

way that is good, to tread in forbidden paths; yet will the man at the gate receive thee, for he has good-will for men; only, said he, take heed that thou turn not aside again, lest thou perish from the way, when his wrath is kindled but a little. Then did Christian address himself to go back; and Evangelist, after he had kissed him, gave him one smile, and bid him God-speed. So he went on with haste, neither spake he to any man by the way; nor, if any asked him, would he vouchsafe them an answer. He went on like one that was all the while treading on forbidden ground, and could by no means think himself safe, till again he was got into the way which he left, to follow Worldly Wiseman's counsel. So, in process of time Christian got up to the gate. Now, over the gate it was written, Knock, and it shall be opened unto you. He knocked, therefore, more than once or twice. At last there came a grave person to the gate named Good-will, who asked who was there? and whence he came? and what he would have?

CHRISTIAN. Here is a poor burdened sinner. I come from the City of Destruction, but am going to Mount Zion, that I may be delivered from the wrath to come. I would, therefore, Sir, since I am informed that by this gate is the way thither, know if you are willing to let me in?

GOOD-WILL. I am willing with all my heart, said he; and with that he opened the gate.

So when Christian was stepping in, the other gave him a pull. Then said Christian, What means

that? The other told him. A little distance from this gate, there is erected a strong castle, of which Beelzebub is the captain; from thence both he and them that are with him shoot arrows at those that come up to this gate, if haply they may die before they can enter in.

CHRISTIAN. I rejoice and tremble. So when he was got in, the man of the gate asked him who directed him thither?

CHRISTIAN. Evangelist bid me come hither, and knock (as I did); and he said that you, Sir, would tell me what I must do.

GOOD-WILL. An open door is set before thee, and no man can shut it.

CHRISTIAN. Now I begin to reap the benefits of my hazards.

GOOD-WILL. But how is it that you came alone?

CHRISTIAN. Because none of my neighbors saw their danger as I saw mine.

GOOD-WILL. Did any know of your coming?

CHRISTIAN. Yes; my wife and children saw me at the first, and called after me to turn again; also some of my neighbors stood crying and calling after me to return; but I put my fingers in my ears, and so came on my way.

GOOD-WILL. But did none of them follow you to persuade you to go back?

CHRISTIAN. Yes, both Obstinate and Pliable; but when they saw that they could not prevail, Obstinate went railing back, but Pliable came with me a little way.



WORDLY WISEMAN.

GOOD-WILL. But why did he not come through?

CHRISTIAN. We, indeed, came both together, until we came to the Slough of Despond, into the which we suddenly fell. And then was my neighbor, Pliable, discouraged, and would not venture further. Wherefore, getting out again on that side next to his own house, he told me I should possess the brave country alone for him: so he went his way, and I came mine—he after Obstinate, and I to this gate.

GOOD-WILL. Alas, poor man! is the celestial glory of so small esteem with him that he counteth it not worth running the hazards of a few difficulties to obtain it?

CHRISTIAN. Truly, I have said the truth of Pliable, and if I should also say all the truth of myself, it will appear there is no betterment betwixt him and myself. It is true, he went back to his own house, but I also turned aside to go in the way of death, being persuaded thereto by the carnal arguments of one Worldly Wiseman.

GOOD-WILL. Oh! did he light upon you? What! he would have had you a sought for ease at the hands of Legality. They are, both of them, a very cheat. But did you take his counsel?

CHRISTIAN. Yes, as far as I durst; I went to find out Legality, until I thought that the mountain that stands by his house would have fallen upon my head; wherefore, there I was forced to stop.

GOOD-WILL. That mountain has been the death of many, and will be the death of many more; it is well you escaped being by it dashed in pieces.

CHRISTIAN. Why, truly, I do not know what had become of me there, had not Evangelist happily met me again, as I was musing in the midst of my dumps; but it was God's mercy that he came to me again, for else I had never come hither. But now I am come, such a one as I am, more fit, indeed, for death, by that mountain, than thus to stand talking with my Lord; but, oh, what a favor is this to me, that yet I am admitted entrance here!

GOOD-WILL. We make no objections against any, notwithstanding all that they have done before they came hither. They are in no wise cast out; and therefore, good Christian, come a little way with me, and I will teach thee about the way thou must go. Look before thee; dost thou see this narrow way? THAT is the way thou must go; it was cast up by patriarchs, prophets, Christ and his apostles; and it is as straight as a rule can make it. This is the way thou must go.

CHRISTIAN. But, are there no turnings or windings, by which a stranger may lose his way?

GOOD-WILL. Yes, there are many ways butt down upon this, and they are crooked and wide. But thus thou mayest distinguish the right from the wrong, the right only being straight and narrow.

Then I saw in my dream that Christian asked him further if he could not help him off with his burden that was upon his back; for as yet he had not got rid thereof, nor could he by any means get it off without help. He told him, As to thy burden, be content to bear it until thou comest to the place

of deliverance; for there it will fall from thy back of itself.

Then Christian began to gird up his loins, and to address himself to his journey. So the other told him, That by that he was gone some distance from the gate, he would come at the house of the Interpreter, at whose door he should knock, and he would show him excellent things. Then Christian took his leave of his friend, and he again bid him God-speed.

Then he went on till he came to the house of the Interpreter, where he knocked over and over; at last one came to the door, and asked who was there.

CHRISTIAN. Sir, here is a traveller, who was bid by an acquaintance of the good man of this house to call here for my profit; I would therefore speak with the master of the house. So he called for the master of the house, who, after a little time, came to Christian, and asked him what he would have.

CHRISTIAN. Sir, I am a man that am come from the City of Destruction, and am going to the Mount Zion; and I was told by the man that stands at the gate, at the head of this way, that if I called here, you would show me excellent things, such as would be a help to me in my journey.

INTERPRETER. Come in; I will show that which will be profitable to thee. So he commanded his man to light the candle, and bid Christian follow him: so he had him into a private room, and bid his man open a door; the which when he had done, Christian saw the picture of a very grave person



HE GAVE HIM A PULL.

hang up against the wall; and this was the fashion of it. It had eyes lifted up to heaven, the best of books in his hand, the law of truth was written upon his lips, the world was behind his back. It stood as if it pleaded with men, and a crown of gold did hang over its head.

CHRISTIAN. What meaneth this?

INTERPRETER. The man whose picture this is, is one of a thousand; he can beget children, travail in birth with children, and nurse them himself when they are born. And whereas thou seest him with his eyes lift up to heaven, the best of books in his hand, and the law of truth writ on his lips, it is to show thee that his work is to know and unfold dark things to sinners; even as also thou seest him stand as if he pleaded with men; and whereas thou seest the world as cast behind him, and that a crown hangs over his head, that is to show thee that despising the things that are present, for the love that he hath to his Master's service, he is sure in the world that comes next to have glory for his reward. Now, said the Interpreter, I have showed thee this picture first, because the man whose picture this is, is the only man whom the Lord of the place whither thou art going hath authorized to be thy guide in all difficult places thou mayest meet with in the way; wherefore take good heed to what I have showed thee, and bear well in thy mind what thou hast seen, lest in thy journey thou meet with some that pretend to lead thee right, but their way goes down to death.

Then he took him by the hand, and led him into a very large parlor that was full of dust, because never swept; the which after he had reviewed a little while, the Interpreter called for a man to sweep. Now, when he began to sweep, the dust began to fly about so that Christian had almost therewith been choked. Then said the Interpreter to a damsel that stood by, Bring hither the water, and sprinkle the room: when she had done, it was swept and cleansed with pleasure.

CHRISTIAN. What means this?

INTERPRETER. This parlor is the heart of a man that was never sanctified by the sweet grace of the gospel; the dust is his original sin and inward corruptions, that have defiled the whole man. He that began to sweep at first, is the Law; but she that brought water, and did sprinkle it, is the Gospel. Now, whereas thou sawest, that so soon as the first began to sweep, the dust did so fly about that the room by him could not be cleansed, but that thou wast almost choked therewith; this is to show thee that the law, instead of cleansing the heart (by its working) from sin, doth revive, put strength into, and increase it in the soul, even as it doth discover and forbid it, for it doth not give power to subdue.

Again, as thou sawest the damsel sprinkle the room with water, upon which it was cleansed with pleasure; this is to show thee that when the gospel comes, in the sweet and precious influences thereof, to the heart, then, I say, even as thou sawest the

damsel lay the dust by sprinkling the floor with water, so is sin vanquished and subdued, and the soul made clean through the faith of it, and consequently fit for the King of glory to inhabit.

I saw, moreover, in my dream, that the Interpreter took him by the hand, and had him into a little room, where sat two little children, each one in his chair. The name of the eldest was Passion, and the name of the other Patience. Passion seemed to be much discontented; but Patience was very quiet. Then Christian asked, What is the reason of the discontent of Passion? The Interpreter answered, The Governor of them would have him stay for his best things till the beginning of the next year; but he will have all now; but Patience is willing to wait.

Then I saw that one came to Passion, and brought him a bag of treasure, and poured it down at his feet, the which he took up and rejoiced therein, and withal laughed Patience to scorn. But I beheld but a while, and he had lavished all away, and had nothing left him but rags.

CHRISTIAN. Expound this matter more fully to me.

INTERPRETER. These two lads are figures: Passion, of the men of this world; and Patience, of the men of that which is to come; for as here thou seest, Passion will have all now this year, that is to say, in this world; so are the men of this world: they must have all their good things now, they cannot stay till next year, that is, until



THE MAN IN THE CAGE.

the next world, for their portion of good. The proverb, A bird in the hand is worth two in the bush, is of more authority with them than are all the Divine testimonies of the good of the world to come. But as thou sawest that he had quickly lavished all away, and had presently left him nothing but rags; so will it be with all such men at the end of this world.

CHRISTIAN. Now I see that Patience has the best wisdom, and that upon many accounts. First, because he stays for the best things. Second, and also because he will have the glory of his when the other has nothing but rags.

INTERPRETER. Nay, you may add another, to wit, the glory of the next world will never wear out; but these are suddenly gone. Therefore Passion had not so much reason to laugh at Patience, because he had his good things first, as Patience will have to laugh at Passion, because he had his best things last; for first must give place to last, because last must have his time to come; but last gives place to nothing; for there is not another to succeed. He, therefore, that hath his portion first, must needs have a time to spend it; but he that hath his portion last, must have it lastingly; therefore it is said of Dives: Thou in thy lifetime received thy good things, and Lazarus evil things; but now he is comforted, and thou art tormented.

CHRISTIAN. Then I perceive it is not best to covet things that are now, but to wait for things to come.

INTERPRETER. You say the truth: For the things which are seen *are* temporal; but the things which are not seen *are* eternal.

Then I saw in my dream that the Interpreter took Christian by the hand, and led him into a place where was a fire burning against the wall, and one standing by it, always casting much water upon it, to quench it: yet did the fire burn higher and hotter.

CHRISTIAN. What means this?

INTERPRETER. This fire is the work of grace that is wrought in the heart; he that casts water upon it to extinguish and put it out, is the Devil; but in that thou seest the fire notwithstanding burn higher and hotter, thou shalt also see the reason of that.

So he had him about to the back side of the wall, where he saw a man with a vessel of oil in his hand, which he did cast, but secretly, into the fire.

CHRISTIAN. What means this?

INTERPRETER. This is Christ, who continually, with the oil of his grace, maintains the work already begun in the heart; by the means of which, notwithstanding what the Devil can do, the souls of his people prove gracious still. And in that thou sawest that the man stood behind the wall to maintain the fire, that is to teach thee that it is hard for the tempted to see how this work of grace is maintained in the soul.

I saw also that the Interpreter took him again by the hand, and led him into a pleasant place, where was builded a stately palace, beautiful to behold; at the sight of which Christian was greatly

delighted. He saw also upon the top thereof certain persons walking, who were clothed all in gold.

CHRISTIAN. May we go in thither?

Then the Interpreter took him, and led him up towards the door of the palace; and behold at the door stood a great company of men, as desirous to go in, but durst not. There also sat a man at a little distance from the door, at a table-side, with a book and his inkhorn before him, to take the name of him that should enter therein: he saw also, that in the doorway stood many men in armor to keep it, being resolved to do the men that would enter what hurt and mischief they could. Now was Christian somewhat in amaze. At last, when every man started back for fear of the armed men, Christian saw a man of a very stout countenance come up to the man that sat there to write, saying, Set down my name, Sir; the which when he had done, he saw the man draw his sword, and put an helmet upon his head, and rush toward the door upon the armed men, who laid upon him with deadly force; but the man, not at all discouraged, fell to cutting and hacking most fiercely. So after he had received and given many wounds to those that attempted to keep him out, he cut his way through them all and pressed forward into the palace, at which there was a pleasant voice heard from those that were within, even of those that walked upon the top of the palace, saying,

Come in, come in;
Eternal glory thou shalt w

So he went in, and was clothed with such garments as they. Then Christian smiled and said, I think I know the meaning of this.

CHRISTIAN. Let me go hence. Nay, stay, said the Interpreter, till I have shown thee a little more, and after that thou shalt go on thy way. So he took him by the hand again, and led him into a very dark room, where there sat a man in an iron cage.

Now the man, to look on, seemed very sad; he sat with his eyes looking down to the ground, his hands folded together, and he sighed as if he would break his heart. Then said Christian, What means this? At which the Interpreter bid him talk with the man.

CHRISTIAN. What art thou? The man answered, I am what I was not once.

CHRISTIAN. What wast thou once?

MAN. I was once a fair and flourishing professor, both in mine own eyes and also in the eyes of others; I once was, as I thought, fair for the Celestial City, and had then even joy at the thoughts that I should get thither.

CHRISTIAN. Well, but what art thou now?

MAN. I am now a man of despair, and am shut up in it, as in this iron cage. I cannot get out. Oh, now I cannot!

CHRISTIAN. How came you in this condition?

MAN. I left off to watch and be sober; I laid the reins upon the neck of my lusts; I sinned against the light of the Word and the goodness of God; I

have grieved the Spirit, and he is gone: I tempted the devil, and he is come to me; I have provoked God to anger, and he has left me: I have so hardened my heart that I cannot repent.

Then said Christian to the Interpreter, Is there no hope for such a man as this? Ask him, said the Interpreter. Nay, said Christian, pray, do you.

INTERPRETER. Is there no hope, but you must be kept in the iron cage of despair?

MAN. No, none at all.

INTERPRETER. Why, the Son of the blessed is very pitiful.

MAN. I have crucified him to myself afresh; I have despised his person; I have despised his righteousness; I have counted his blood an unholy thing; I have done despite to the Spirit of grace. Therefore I have shut myself out of all the promises, and there now remains to me nothing but threatenings, dreadful threatenings, fearful threatenings of certain judgment and fiery indignation, which shall devour me as an adversary.

INTERPRETER. For what did you bring yourself into this condition?

MAN. For the lusts, pleasures, and profits of this world; in the enjoyment of which I did then promise myself much delight; but now every one of those things also bite me, and gnaw me like a burning worm.

INTERPRETER. But canst thou not now repent and turn?

MAN. God hath denied me repentance. His Word

gives me no encouragement to believe; yea, himself hath shut me up in this iron cage; nor can all the men in the world let me out. O eternity, eternity! how shall I grapple with the misery that I must meet with in eternity!

INTERPRETER. Let this man's misery be remembered by thee, and be an everlasting caution to thee.

CHRISTIAN. Well, this is fearful! God help me to watch and be sober, and to pray that I may shun the cause of this man's misery! Sir, is it not time for me to go on my way now?

INTERPRETER. Tarry till I shall show thee one thing more, and then thou shalt go on thy way.

So he took Christian by the hand again, and led him into a chamber, where there was one rising out of bed; and as he put on his raiment, he shook and trembled. Then said Christian, Why doth this man thus tremble? The Interpreter then bid him tell to Christian the reason of his so doing. So he said, This night, as I was in my sleep, I dreamed, and behold the heavens grew exceedingly black; also it thundered and lightened in most fearful wise, that it put me into an agony; so I looked up in my dream, and saw the clouds rack at an unusual rate, upon which I heard a great sound of a trumpet, and saw also a man sit upon a cloud, attended with the thousands of heaven; they were all in flaming fire: also the heavens were in a burning flame. I heard then a voice, saying, Arise, ye dead, and come to judgment; and with that the rocks rent, the graves opened, and the dead that were therein

came forth. Some of them were exceeding glad, and looked upward; and some sought to hide themselves under the mountains. Then I saw the man that sat upon the cloud open the book, and bid the world draw near. Yet there was, by reason of a fierce flame which issued out and came from before him, a convenient distance betwixt him and them, as betwixt the judge and the prisoners at the bar. I heard it also proclaimed to them that attended on the man that sat on the cloud, Gather together the tares, the chaff, and stubble, and cast them into the burning lake. And with that, the bottomless pit opened, just whereabout I stood; out of the mouth of which there came, in an abundant manner, smoke and coals of fire, with hideous noises. It was also said to the same persons, Gather my wheat into the garner. And with that I saw many caught up and carried away into the clouds, but I was left behind. I also sought to hide myself, but I could not, for the man that sat upon the cloud still kept his eye upon me; my sins also came into my mind: and my conscience did accuse me on every side. Upon this I awaked from my sleep.

CHRISTIAN. But what was it that made you so afraid of this sight?

MAN. Why, I thought that the day of judgment was come, and that I was not ready for it; but this frightened me most, that the angels gathered up several and left me behind; also the pit of hell opened her mouth just where I stood. My conscience, too, afflicted me; and, as I thought, the Judge had al-



HIS BURDEN FELL OFF HIS BACK.

ways his eye upon me, showing indignation in his countenance.

INTERPRETER. Hast thou considered all these things?

CHRISTIAN. Yes, and they put me in hope and fear.

INTERPRETER. Well, keep all things so in thy mind that they may be as a goad in thy sides, to prick thee forward in the way thou must go. Then Christian began to gird up his loins, and to address himself to his journey. Then said the Interpreter, The Comforter be always with thee, good Christian, to guide thee in the way that leads to the City. So Christian went on his way.

Now I saw in my dream that the highway up which Christian was to go, was fenced on either side with a wall, and that wall was called Salvation. Up this way, therefore, did burdened Christian run, but not without great difficulty, because of the load on his back.

He ran thus till he came to a place somewhat ascending, and upon that place stood a cross, and a little below, in the bottom, a sepulchre. So I saw in my dream, that just as Christian came up with the cross, his burden loosed from off his shoulders, and fell from off his back, and began to tumble, and so continued to do till it came to the mouth of the sepulchre, where it fell in, and I saw it no more.

Then was Christian glad and lightsome, and said with a merry heart, He hath given me rest by his sorrow, and life by his death. Then he stood still

a while to look and wonder; for it was very surprising to him, that the sight of the cross should thus ease him of his burden. He looked, therefore, and looked again, even till the springs that were in his head sent the waters down his cheeks. Now, as he stood looking and weeping, behold three Shining Ones came to him and saluted him with, Peace be to thee. So the first said to him, Thy sins be forgiven thee; the second stripped him of his rags, and clothed him with change of raiment; the third also set a mark on his forehead, and gave him a roll with a seal upon it, which he bade him look on as he ran, and that he should give it in at the Celestial Gate. So they went their way.

I saw then in my dream, that he went on thus, even until he came at a bottom, where he saw, a little out of the way, three men fast asleep, with fetters upon their heels. The name of the one was Simple, another Sloth, and the third Presumption.

Christian then seeing them lie in this case went to them, if peradventure he might awake them, and cried, You are like them that sleep on the top of a mast, for the Dead Sea is under you—a gulf that hath no bottom. Awake, therefore, and come away; be willing also, and I will help you off with your irons. He also told them, If he that goeth about like a roaring lion comes by, you will certainly become a prey to his teeth. With that they looked upon him, and began to reply in this sort: Simple said, I see no danger; Sloth said, Yet a little more sleep; and Presumption said, Every tub must

stand upon its own bottom; what is the answer else that I should give thee? And so they lay down to sleep again, and Christian went on his way.

Yet was he troubled to think that men in that danger should so little esteem the kindness of him that so freely offered to help them, both by awakening of them, counselling of them, and proffering to help them off with their irons. And as he was troubled thereabout, he espied two men come tumbling over the wall, on the left hand of the narrow way; and they made up apace to him. The name of the one was Formalist, and the name of the other Hypocrisy. So, as I said, they drew up unto him, who thus entered with them into discourse.

CHRISTIAN. Gentleman, whence came you, and whither go you?

FORMALIST and HYPOCRISY. We were born in the land of Vainglory, and are going for praise to Mount Zion.

CHRISTIAN. Why came you not in at the gate which standeth at the beginning of the way? Know you not that it is written, that he that cometh not in by the door, but climbeth up some other way, the same is a thief and a robber?

FORMALIST and HYPOCRISY. That to go to the gate for entrance was, by all their countrymen, counted too far about; and that, therefore, their usual way was to make a short cut of it, and to climb over the wall, as they had done.

CHRISTIAN. But will it not be counted a trespass

against the Lord of the city whither we are bound, thus to violate his revealed will?

FORMALIST and HYPOCRISY. They told him that, as for that, he needed not to trouble his head thereabout; what they did they had custom for; and could produce, if need were, testimony that would witness it for more than a thousand years.

CHRISTIAN. But, will your practice stand a trial at law?

FORMALIST and HYPOCRISY. They told him that custom, it being of so long a standing as above a thousand years, would, doubtless, now be admitted as a thing legal by any impartial judge; and besides, said they, if we get into the way, what's matter which way we get in? if we are in, we are in; thou art but in the way, who, as we perceive, came in at the gate; and we are also in the way, that came tumbling over the wall; wherein, now, is thy condition better than ours?

CHRISTIAN. I walk by the rule of my Master; you walk by the rude working of your fancies. You are counted thieves already, by the Lord of the way; therefore, I doubt you will not be found true men at the end of the way. You come in by yourselves, without his direction; and shall go out by yourselves, without his mercy.

To this they made him but little answer; only they bid him look to himself. Then I saw that they went on every man in his way, without much conference one with another; save that these two men told Christian, that as to laws and ordinances, they

doubted not but they should as conscientiously do them as he; therefore, said they, we see not wherein thou differest from us but by the coat that is on thy back, which was, as we trow, given thee by some of thy neighbors, to hide the shame of thy nakedness.

CHRISTIAN. By laws and ordinances you will not be saved, since you came not in by the door. And as for this coat that is on my back, it was given me by the Lord of the place whither I go; and that, as you say, to cover my nakedness with. And I take it as a token of his kindness to me; for I had nothing but rags before. And besides, thus I comfort myself as I go: Surely, think I, when I come to the gate of the city, the Lord thereof will know me for good, since I have his coat on my back—a coat that he gave me freely in the day that he stripped me of my rags. I have, moreover, a mark in my forehead, of which, perhaps, you have taken no notice, which one of my Lord's most intimate associates fixed there in the day that my burden fell off my shoulders. I will tell you, moreover, that I had then given me a roll, sealed, to comfort me by reading as I go on the way; I was also bid to give it in at the Celestial Gate, in token of my certain going in after it; all which things, I doubt, you want, and want them because you came not in at the gate.

To these things they gave him no answer; only they looked upon each other, and laughed. Then I saw that they went on all, save that Christian kept before, who had no more talk but with him-

self, and that sometimes sighingly and sometimes comfortably; also he would be often reading in the roll that one of the Shining Ones gave him, by which he was refreshed.

I beheld, then, that they all went on till they came to the foot of the hill Difficulty; at the bottom of which was a spring. There were also in the same place two other ways besides that which came straight from the gate; one turned to the left hand, and the other to the right, at the bottom of the hill; but the narrow way lay right up the hill, and the name of the going up the side of the hill is called Difficulty. Christian now went to the spring, and drank thereof, to refresh himself, and then began to go up the hill.

The other two also came to the foot of the hill; but when they saw that the hill was steep and high, and that there were two other ways to go; and supposing also that these two ways might meet again, with that up which Christian went, on the other side of the hill; therefore they were resolved to go in those ways. Now the name of one of those ways was Danger, and the name of the other Destruction. So the one took the way which is called Danger, which led him into a great wood, and the other took directly up the way to Destruction, which led him into a wide field, full of dark mountains, where he stumbled and fell, and rose no more.

I looked, then, after Christian, to see him go up the hill, where I perceived he fell from running to going, and from going to clambering upon his

hands and his knees, because of the steepness of the place. Now, about the midway to the top of the hill was a pleasant arbor, made by the Lord of the hill for the refreshing of weary travellers; thither, therefore, Christian got, where also he sat down to rest him. Then he pulled his roll out of his bosom, and read therein to his comfort; he also now began afresh to take a review of the coat or garment that was given him as he stood by the cross. Thus pleasing himself a while, he at last fell into a slumber, and thence into a fast sleep, which detained him in that place until it was almost night; and in his sleep his roll fell out of his hand. Now, as he was sleeping, there came one to him, and awaked him, saying, Go to the ant, thou sluggard; consider her ways, and be wise. And with that Christian started up, and sped him on his way, and went apace, till he came to the top of the hill.

Now, when he was got up to the top of the hill, there came two men running to meet him amain; the name of the one was Timorous, and of the other Mistrust; to whom Christian said, Sirs, what's the matter? You run the wrong way. Timorous answered that they were going to the City of Zion, and had got up that difficult place; but, said he, the farther we go, the more danger we meet with; wherefore we turned, and are going back again.

Yes, said Mistrust, for just before us lie a couple of lions in the way, whether sleeping or waking we know not, and we could not think, if we came within reach, but they would pull us in pieces.



THE THREE SHINING ONES.

CHRISTIAN. You make me afraid, but whither shall I fly to be safe? If I go back to mine own country, *that* is prepared for fire and brimstone, and I shall certainly perish there. If I can get to the Celestial City, I am sure to be in safety there. I must venture. To go back is nothing but death; to go forward is fear of death, and life everlasting beyond it. I will yet go forward. So Mistrust and Timorous ran down the hill, and Christian went on his way. But, thinking again of what he had heard from the men, he felt in his bosom for his roll, that he might read therein, and be comforted; but he felt, and found it not. Then was Christian in great distress, and knew not what to do; for he wanted that which used to relieve him, and that which should have been his pass into the Celestial City. Here, therefore, he began to be much perplexed, and knew not what to do. At last he bethought himself that he had slept in the arbor that is on the side of the hill; and, falling down upon his knees, he asked God's forgiveness for that his foolish act, and then went back to look for his roll. But all the way he went back, who can sufficiently set forth the sorrow of Christian's heart! Sometimes he sighed, sometimes he wept, and oftentimes he chid himself for being so foolish to fall asleep in that place, which was erected only for a little refreshment for his weariness. Thus, therefore, he went back, carefully looking on this side and on that, all the way as he went, if happily he might find his roll, that had been his comfort so many times in

his journey. He went thus, till he came again within sight of the arbor where he sat and slept; but that sight renewed his sorrow the more, by bringing again, even afresh, his evil of sleeping into his mind. Thus, therefore, he now went on bewailing his sinful sleep, saying, O wretched man that I am! that I should sleep in the daytime! that I should sleep in the midst of difficulty! that I should so indulge the flesh, as to use that rest for ease to my flesh, which the Lord of the hill hath erected only for the relief of the spirits of pilgrims!

How many steps have I took in vain! Thus it happened to Israel, for their sin; they were sent back again by the way of the Red Sea; and I am made to tread those steps with sorrow, which I might have trod with delight, had it not been for this sinful sleep. How far might I have been on my way by this time! I am made to tread those steps thrice over, which I needed not to have trod but once; yea I am like to be benighted, for the day is almost spent. Oh, that I had not slept!

Now, by this time he was come to the arbor again, where for a while he sat down and wept; but at last, as Christian would have it, looking sorrowfully down under the settle, there he espied his roll; which he, with trembling and haste, caught up, and put it into his bosom. But who can tell how joyful this man was when he had gotten his roll again! for this roll was the assurance of his life and acceptance at the desired haven. Therefore he laid it up in his bosom, gave thanks to God for

directing his eye to the place where it lay, and with joy and tears betook himself again to his journey. But oh, how nimbly now did he go up the rest of the hill! Yet, before he got up the sun went down upon Christian; and this made him again recall the vanity of his sleeping to his remembrance; and thus he again began to condole with himself. O thou sinful sleep: how, for thy sake am I like to be benighted in my journey. I must walk without the sun; darkness must cover the path of my feet; and I must hear the noise of the doleful creatures, because of my sinful sleep. Now also he remembered the story that Mistrust and Timorous told him of, how they were frightened with the sight of the lions. Then said Christian to himself again, These beasts range in the night for their prey; and if they should meet with me in the dark, how should I shift them? How should I escape being by them torn in pieces? Thus he went on his way. But while he was thus bewailing his unhappy miscarriage, he lift up his eyes, and behold there was a very stately palace before him, the name of which was Beautiful: and it stood by the highway side.

So I saw in my dream that he made haste and went forward, that if possible he might get lodging there. Now, before he had gone far, he entered into a very narrow passage, which was about a furlong off of the porter's lodge; and looking very narrowly before him as he went, he espied two lions in the way. Now, thought he, I see the dangers that Mistrust and Timorous were driven back by.



THE HILL OF DIFFICULTY.

(The lions were chained, but he saw not the chains.) Then he was afraid, and thought also himself to go back after them, for he thought nothing but death was before him. But the porter at the lodge, whose name is Watchful, perceiving that Christian made a halt as if he would go back, cried unto him, saying, Is thy strength so small? Fear not the lions, for they are chained, and are placed there for trial of faith where it is, and for discovery of those that have none. Keep in the midst of the path, and no hurt shall come unto thee.

Then I saw that he went on, trembling for fear of the lions, but taking good heed to the directions of the porter; he heard them roar, but they did him no harm. Then he clapped his hands, and went on till he came and stood before the gate where the porter was. Then said Christian to the porter, Sir, what house is this? And may I lodge here to-night? The porter answered, This house was built by the Lord of the hill, and he built it for the relief and security of pilgrims. The porter also asked whence he was, and whither he was going.

CHRISTIAN. I am come from the City of Destruction, and am going to Mount Zion; but because the sun is now set, I desire, if I may, to lodge here to-night.

PORTER. What is your name?

My name is now Christian, but my name at the first was Graceless; I came of the race of Japheth, whom God will persuade to dwell in the tents of Shem.

PORTER. But how doth it happen that you come so late? The sun is set.

CHRISTIAN. I had been here sooner, but that—wretched man that I am!—I slept in the arbor that stands on the hill-side; nay, I had, notwithstanding that, been here much sooner, but that, in my sleep, I lost my evidence, and came without it to the brow of the hill; and then feeling for it, and finding it not, I was forced with sorrow of heart to go back to the place where I slept my sleep, where I found it, and now I am come.

PORTER. Well, I will call out one of the virgins of this place, who will, if she likes your talk, bring you in to the rest of the family, according to the rules of the house. So Watchful, the porter, rang a bell, at the sound of which came out at the door of the house a grave and beautiful damsel, named Discretion, and asked why she was called.

The porter answered, This man is on a journey from the City of Destruction to Mount Zion, but being weary and benighted, he asked me if he might lodge here to-night; so I told him I would call for thee, who, after a discourse had with him, mayest do as seemeth thee good, even according to the law of the house.

Then she asked him whence he was, and whither he was going; and he told her. She asked him also how he got into the way; and he told her. Then she asked him what he had seen and met with in the way; and he told her. And last she asked his name; so he said, It is Christian, and I have so

much the more a desire to lodge here to-night, because by what I perceive, this place was built by the Lord of the hill, for the relief and security of pilgrims. So she smiled, but the water stood in her eyes; and after a little pause, she said, I will call forth two or three more of the family. So she ran to the door, and called out Prudence, Piety, and Charity, who, after a little more discourse with him, had him into the family; and many of them, meeting him at the threshold of the house, said, Come in, thou blessed of the Lord; this house was built by the Lord of the hill, on purpose to entertain such pilgrims in. Then he bowed his head, and followed them into the house. So when he was come in and sat down, they gave him something to drink, and consented together, that until supper was ready, some of them should have some particular discourse with Christian, for the best improvement of time; and they appointed Piety and Prudence and Charity to discourse with him; and thus they began:

PIETY. Come, good Christian, since we have been so loving to you, to receive you in our house this night, let us, if perhaps we may better ourselves thereby, talk with you of all things that have happened to you in your pilgrimage.

CHRISTIAN. With a very good will, and I am glad that you are so well disposed.

PIETY. What moved you at first to betake yourself to a pilgrim's life?

CHRISTIAN. I was driven out of my native coun-



THE LIONS WERE CHAINED, BUT HE SAW NOT THE CHAINS.

try, by a dreadful sound that was in mine ears: to wit, that unavoidable destruction did attend me, if I abode in that place where I was.

PIETY. But how did it happen that you came out of your country this way?

CHRISTIAN. It was as God would have it; for when I was under the fears of destruction, I did not know whither to go; but by chance there came a man, even to me, as I was trembling and weeping, whose name is Evangelist, and he directed me to the wicket-gate which else I should never have found, and so set me into the way that hath led me directly to this house.

PIETY. But did you not come by the house of the Interpreter?

CHRISTIAN. Yes, and did see such things there, the remembrance of which will stick by me as long as I live; especially three things; to wit, how Christ, in despite of Satan, maintains his work of grace in the heart; how the man had sinned himself quite out of hopes of God's mercy: and also the dream of him that thought in his sleep the day of judgment was come.

PIETY. Why, did you hear him tell his dream?

CHRISTIAN. Yes, and a dreadful one it was, I thought; it made my heart ache as he was telling of it; but yet I am glad I heard it.

PIETY: Was that all that you saw?

CHRISTIAN. No; he took me and had me where he showed me a stately palace, and how the people were clad in gold that were in it; and how there

came a venturous man, and cut his way through the armed men that stood in the door to keep him out; and how he was bid to come in and win eternal glory. Methought those things did ravish my heart! I would have stayed at that good man's house a twelvemonth, but that I had further to go.

PIETY. And what saw you else in the way?

CHRISTIAN. Saw! why, I went but a little further, and I saw one, as I thought in my mind, hang bleeding upon the tree; and the very sight of him made my burden fall off my back (for I groaned under a very heavy burden), but then it fell down from off me. It was a strange thing to me, for I never saw such a thing before; yea, and while I stood looking up, for then I could not forbear looking, three Shining Ones came to me. One of them testified that my sins were forgiven me; another stripped me of my rags, and gave me this broidered coat which you see; and the third set the mark which you see in my forehead, and gave me this sealed roll. (And with that he plucked it out of his bosom.)

PIETY. But you saw more than this, did you not?

CHRISTIAN. The things that I have told you were the best; yet some other matters I saw, as, namely: I saw three men, Simple, Sloth, and Presumption, lie asleep a little out of the way, as I came, with irons upon their heels; but do you think I could awake them? I also saw Formality and Hypocrisy come tumbling over the wall, to go, as they pretended, to Zion, but they were quickly lost, even as

I myself did tell them; but they would not believe. But above all, I found it hard work to get up this hill, and as hard to come by the lions' mouths; and truly if it had not been for the good man, the porter that stands at the gate, I do not know but that after all I might have gone back again; but now, I thank God I am here, and I thank you for receiving of me.

Then Prudence thought good to ask him a few questions, and desired his answer to them.

PRUDENCE. Do you not think sometimes of the country from whence you came?

CHRISTIAN. Yes, but with much shame and detestation: truly if I had been mindful of that *country* from whence I came out, I might have had opportunity to have returned; but now I desire a better *country*, that is, a heavenly.

PRUDENCE. Do you not yet bear away with you some of the things that then you were conversant withal?

CHRISTIAN. Yes, but greatly against my will; especially my inward and carnal cogitations, with which all my countrymen, as well as myself, were delighted; but now all those things are my grief; and might I but choose mine own things, I would choose never to think of those things more; but when I would be doing of that which is best, that which is worst is with me.

PRUDENCE. Do you not find sometimes, as if those things were vanquished, which at other times are your perplexity?



THIS MAN IS FROM THE CITY OF DESTRUCTION TO MOUNT ZION.

CHRISTIAN. Yes, but that is seldom; they are to me golden hours in which such things happen to me.

PRUDENCE. Can you remember by what means you find your annoyances, at times, as if they were vanquished?

CHRISTIAN. Yes, when I think what I saw at the cross, that will do it; and when I look upon my broidered coat, that will do it; also when I look into the roll that I carry in my bosom, that will do it; and when my thoughts wax warm about whither I am going, that will do it.

PRUDENCE. And what is it that makes you so desirous to go to Mount Zion?

CHRISTIAN. Why, there I hope to see him alive that did hang dead on the cross; and there I hope to be rid of all those things that to this day are in me an annoyance to me; there, they say, there is no death; and there I shall dwell with such company as I like best. For, to tell you truth, I love him, because I was by him eased of my burden; and I am weary of my inward sickness. I would fain be where I shall die no more, and with the company that shall always cry, Holy, Holy, Holy!

Then said Charity to Christian, Have you a family? Are you a married man?

CHRISTIAN. I have a wife and four small children.

CHARITY. And why did you not bring them along with you?

Then Christian wept, and said, Oh, how willingly would I have done it! but they were all of them utterly averse to my going on pilgrimage.

CHARITY. But you should have talked to them, and endeavored to have shown them the danger of being behind.

CHRISTIAN. So I did; and told them also what God had shown to me of the destruction of our city; but I seemed to them as one that mocked, and they believed me not.

CHARITY. And did you pray to God that he would bless your counsel to them?

CHRISTIAN. Yes, and that with much affection; for you must think that my wife and poor children were very dear unto me.

CHARITY. But did you tell them of your own sorrow, and fear of destruction? for I suppose that destruction was visible enough to you.

CHRISTIAN. Yes, over, and over, and over. They might also see my fears in my countenance, in my tears, and also in my trembling under the apprehension of the judgment that did hang over our heads; but all was not sufficient to prevail with them to come with me.

CHARITY. But what could they say for themselves, why they came not?

CHRISTIAN. Why, my wife was afraid of losing this world, and my children were given to the foolish delights of youth; so what by one thing, and what by another, they left me to wander in this manner alone.

CHARITY. But did you not, with your vain life, damp all that you by words used by way of persuasion to bring them away with you?

CHRISTIAN. Indeed, I cannot commend my life; for I am conscious to myself of many failings therein; I know also that a man by his conversation may soon overthrow, what by argument or persuasion he doth labor to fasten upon others for their good. Yet this I can say, I was very wary of giving them occasion, by any unseemly action, to make them averse to going on pilgrimage. Yea, for this very thing they would tell me I was too precise, and that I denied myself of things, for their sakes, in which they saw no evil. Nay, I think I may say, that if what they saw in me did hinder them, it was my great tenderness in sinning against God, or of doing any wrong to my neighbor.

CHARITY. Indeed Cain hated his brother, because his own works were evil, and his brother's righteous; and if thy wife and children have been offended with thee for this, they thereby show themselves to be implacable to good, and thou hast delivered thy soul from their blood.

Now I saw in my dream, that thus they sat talking together until supper was ready. So when they had made ready, they sat down to meat. Now the table was furnished with fat things, and with wine that was well refined; and all their talk at the table was about the Lord of the hill; as, namely, about what he had done, wherefore he did what he did, and why he had builded that house. And by what they said, I perceived that he had been a great warrior, and had fought with and slain him that had the power of death, but not without great



THEY READ TO HIM.

danger to himself, which made me love him the more.

For, as they said, and as I believe (said Christian), he did it with the loss of much blood; but that which put glory of grace into all he did was, that he did it out of pure love to his country. And besides, there were some of them of the household that said they had been and spoke with him since he did die on the cross; and they have attested that they had it from his own lips, that he is such a lover of poor pilgrims, that the like is not to be found from the east to the west.

They, moreover, gave an instance of what they affirmed, and that was, he had stripped himself of his glory, that he might do this for the poor; and that they heard him say and affirm that he would not dwell in the mountain of Zion alone. They said, moreover, that he had made many pilgrims princes, though by nature they were beggars born, and their original had been the dunghill.

Thus they discoursed together till late at night; and after they had committed themselves to their Lord for protection, they betook themselves to rest: the pilgrim they laid in a large upper chamber, whose window opened toward the sun-rising: the name of the chamber was Peace; where he slept till break of day.

So in the morning they all got up; and, after some more discourse, they told him that he should not depart till they had shown him the rarities of that place. And first they had him into the study,

where they showed him records of the greatest antiquity; in which, as I remember my dream, they showed him first the pedigree of the Lord of the hill, that he was the son of the Ancient of Days, and came by that eternal generation. Here also was more fully recorded the acts that he had done, and the names of many hundreds that he had taken into his service; and how he had placed them in such habitations, that could neither by length of days, nor decays of nature, be dissolved.

Then they read to him some of the worthy acts that some of his servants had done: as, how they had "subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, and turned to flight the armies of the aliens." They then read again, in another part of the records of the house, where it was showed how willing their Lord was to receive into his favor any, even any, though they in time past had offered great affronts to his person and proceedings.

The next day they took him and had him into the armory, where they showed him all manner of furniture, which their Lord had provided for pilgrims, as sword, shield, helmet, breastplate, *all-prayer*, and shoes that would not wear out. And there was here enough of this to harness out as many men for the service of their Lord as there be stars in the heaven for multitude. They also

showed him some of the engines with which some of his servants had done wonderful things. They showed him Moses' rod; the hammer and nail with which Jael slew Sisera; the pitchers, trumpets, and lamps too, with which Gideon put to flight the armies of Midian. Then they showed him the ox's goad wherewith Shamgar slew six hundred men. They showed him also the jaw-bone with which Samson did such mighty feats. They showed him, moreover, the sling and stone with which David slew Goliath of Gath; and the sword, also, with which their Lord will kill the Man of Sin, in the day that he shall rise up to the prey. They showed him, besides, many excellent things, with which Christian was much delighted. This done, they went to their rest again.

Then I saw in my dream, that on the morrow he got up to go forward; but they desired him to stay till the next day also; and then, said they, we will, if the day be clear, show you the Delectable Mountains, which, they said, would yet further add to his comfort, because they were nearer the desired haven than the place where at present he was; so he consented and stayed. When the morning was up, they had him to the top of the house, and bid him look south; so he did: and behold, at a great distance, he saw a most pleasant mountainous country, beautiful with woods, vineyards, fruits of all sorts, flowers also, with springs and fountains, very delectable to behold. Then he asked the name of the country. They said it was Immanuel's

Land; and it is as common, said they, as this hill is, to and for all the pilgrims. And when thou comest there from thence, said they, thou mayest see to the gate of the Celestial City, as the shepherds that live there will make appear.

Now he bethought himself of setting forward, and they were willing he should. But first, said they, let us go again into the armory. So they did; and when they came there, they harnessed him from head to foot with what was of proof, lest, perhaps, he should meet with assaults on the way. He being, therefore, thus accoutred, walketh out with his friends to the gate; and there he asked the porter if he saw any pilgrim pass by. Then the porter answered, Yes.

CHRISTIAN. Pray, did you know him? said he.

PORTER. I asked him his name, and he told me it was Faithful.

CHRISTIAN. I know him; he is my townsman, my near neighbor; he comes from the place where I was born. How far do you think he may be before?

PORTER. He is got by this time below the hill.

CHRISTIAN. Well, good Porter, the Lord be with thee, and add to all thy blessings much increase, for the kindness that thou hast showed to me.

Then he began to go forward; but Discretion, Piety, Charity, and Prudence would accompany him down to the foot of the hill. So they went on together, reiterating their former discourses, till they came to go down the hill. Then said Christian, As it was difficult coming up, so, so far as I

can see, it is dangerous going down. Yes, said Prudence, so it is, for it is a hard matter for a man to go down into the Valley of Humiliation, as thou art now, and to catch no slip by the way; therefore, said they, are we come out to accompany thee down the hill. So he began to go down, but very warily; yet he caught a slip or two.

Then I saw in my dream that these good companions, when Christian was gone to the bottom of the hill, gave him a loaf of bread, a bottle of wine, and a cluster of raisins; and then he went on his way.

But now, in this Valley of Humiliation, poor Christian was hard put to it; for he had gone but a little way, before he espied a foul fiend coming over the field to meet him; his name is Apollyon. Then did Christian begin to be afraid, and to cast in his mind whether to go back or to stand his ground. But he considered again that he had no armor for his back; and therefore thought that to turn the back to him might give him the greater advantage with ease to pierce him with his darts. Therefore he resolved to venture and stand his ground; for, thought he, had I no more in mine eye than the saving of my life, it would be the best way to stand.

So he went on, and Apollyon met him. Now the monster was hideous to behold; he was clothed with scales, like a fish (and they are his pride), he had wings like a dragon, feet like a bear, and out of his belly came fire and smoke, and his mouth

was as the mouth of a lion. When he was come up to Christian, he beheld him with a disdainful countenance, and thus began to question with him.

APOLLYON. Whence came you? and whither are you bound?

CHRISTIAN. I am come from the City of Destruction, which is the place of all evil, and am going to the City of Zion.

APOLLYON. By this I perceive that thou art one of my subjects, for all that country is mine, and I am the prince and god of it. How is it, then, that thou hast run away from thy king? Were it not that I hope thou mayest do me more service, I would strike thee now, at one blow to the ground.

CHRISTIAN. I was born, indeed, in your dominions, but your service was hard, and your wages such as a man could not live on, for the wages of sin *is* death; therefore, when I was come to years, I did as other considerate persons do, look out, if, perhaps, I might mend myself.

APOLLYON. There is no prince that will thus lightly lose his subjects, neither will I as yet lose thee; but since thou complainest of thy service and wages, be content to go back; what our country will afford, I promise to give thee.

CHRISTIAN. But I have let myself to another, even to the King of princes; and how can I, with fairness, go back with thee?

APOLLYON. Thou hast done in this, according to the proverb, Changed a bad for a worse; but those that have professed themselves his servants, after

a while give him the slip, and return again to me. Do thou so too, and all shall be well.

CHRISTIAN. I have given him my faith, and sworn my allegiance to him; how, then, can I go back from this, and not be hanged as a traitor?

APOLLYON. Thou didst the same to me, and yet I am willing to pass by all, if now thou wilt yet turn again and go back.

CHRISTIAN. What I promised thee was in my nonage; and, besides, I count the Prince under whose banner now I stand is able to absolve me; yea, and to pardon also what I did with thee; and besides, O thou destroying Apollyon! to speak truth, I like his service, his wages, his servants, his government, his company and country, better than thine; and, therefore, leave off to persuade me further; I am his servant and I will follow him.

APOLLYON. Thou hast already been unfaithful in thy service to him; and how dost thou think to receive wages of him?

CHRISTIAN. Wherein, O Apollyon! have I been unfaithful to him?

APOLLYON. Thou didst faint at first setting out, when thou wast almost choked in the Gulf of Despond; thou didst attempt wrong ways to be rid of thy burden, whereas thou shouldst have stayed till thy Prince had taken it off; thou didst sinfully sleep and lose thy choice thing; thou wast, also, almost persuaded to go back, at the sight of the lions; and when thou talkest of thy journey, and of what thou hast heard and seen, thou art inwardly



CHRISTIAN GIVES THANKS.

desirous of vainglory in all that thou sayest or doest.

CHRISTIAN. All this is true, and much more which thou hast left out; but the Prince whom I serve and honor is merciful, and ready to forgive; but, besides, these infirmities possessed me in thy country, for there I sucked them in; and I have groaned under them, been sorry for them, and have obtained pardon of my Prince.

Then Apollyon broke out into a grievous rage, saying, I am an enemy to this Prince; I hate his person, his laws, and people; I am come out on purpose to withstand thee.

CHRISTIAN. Apollyon, beware what you do; for I am in the king's highway, the way of holiness; therefore take heed to yourself.

Then Apollyon straddled quite over the whole breadth of the way, and said, I am void of fear in this matter: prepare thyself to die; for I swear by my infernal den, that thou shalt go no further; here will I spill thy soul. And with that he threw a flaming dart at his breast; but Christian had a shield in his hand, with which he caught it, and so prevented the danger of that.

Then did Christian draw, for he saw it was time to bestir him: and Apollyon as fast made at him, throwing darts as thick as hail; by the which, notwithstanding all that Christian could do to avoid it, Apollyon wounded him in his head, his hand, and foot. This made Christian give a little back; Apollyon, therefore, followed his work amain, and

Christian again took courage, and resisted as manfully as he could. This sore combat lasted for above half a day, till Christian was quite spent; for you must know that Christian, by reason of his wounds, must needs grow weaker and weaker.

Then Apollyon began to gather up close to Christian, and wrestling with him, gave him a dreadful fall; and with that Christian's sword flew out of his hand. Then said Apollyon, I am sure of thee now. And with that he had almost pressed him to death, so that Christian began to despair of life: but as God would have it, while Apollyon was fetching of his last blow, thereby to make a full end of this good man, Christian nimbly stretched out his hand for his sword, and caught it, saying, Rejoice not against me, O mine enemy: when I fall I shall arise; and with that gave him a deadly thrust, which made him give back, as one that had received his mortal wound. Christian perceiving that, made at him again, saying, Nay, in all these things we are more than conquerors through him that loved us. And with that Apollyon spread forth his dragon's wings, and sped him away, that Christian for a season saw him no more.

In this combat no man can imagine, unless he had seen and heard as I did, what yelling and hideous roaring Apollyon made all the time of the fight—he spake like a dragon; and, on the other side, what sighs and groans burst from Christian's heart. I never saw him all the while give so much as one pleasant look, till he perceived he had wounded

Apollyon with his two-edged sword; then, indeed, he did smile, and look upward; but it was the dreadfulest sight that ever I saw. So when the battle was over, Christian said, I will here give thanks to him that delivered me out of the mouth of the lion, to him that did help me against Apollyon.

Then there came to him a hand, with some of the leaves of the tree of life, the which Christian took, and applied to the wounds that he had received in the battle, and was healed immediately. He also sat down in that place to eat bread, and to drink of the bottle that was given him a little before; so, being refreshed, he addressed himself to his journey, with his sword drawn in his hand; for he said, I know not but some other enemy may be at hand. But he met with no other affront from Apollyon quite through this valley.

Now, at the end of this valley was another, called the Valley of the Shadow of Death, and Christian must needs go through it, because the way to the Celestial City lay through the midst of it. Now, this valley is a very solitary place. The prophet Jeremiah thus describes it: A wilderness, a land of deserts and of pits, a land of drought, and of the shadow of death, a land that no man (but a Christian) passed through, and where no man dwelt.

Now here Christian was worse put to it than in his fight with Apollyon: as you shall see.

I saw then in my dream, that when Christian was got to the borders of the Shadow of Death, there met him two men, children of them that



ONE OF THE IMPS HISSED IN HIS EAR.

brought up an evil report of the good land, making haste to go back; to whom Christian spake as follows:

CHRISTIAN. Whither are you going?

MEN. Back! back! and we would have you to do so too, if life or peace is prized by you.

CHRISTIAN. Why, what's the matter?

MEN. Matter! we were going that way as you are going, and went as far as we durst; and indeed we were almost past coming back; for had we gone a little farther we had not been here to bring the news to thee.

CHRISTIAN. But what have you met with?

MEN. Why, we were almost in the Valley of the Shadow of Death; but that, by good hap, we looked before us, and saw the danger before we came to it.

CHRISTIAN. But what have you seen?

MEN. Seen! Why, the Valley itself, which is as dark as pitch; we also saw there the hobgoblins, satyrs, and dragons of the pit; we heard also in that Valley a continual howling and yelling, as of a people under unutterable misery, who there sat bound in affliction and irons; and over that Valley hang the discouraging clouds of confusion. Death also doth always spread his wings over it. In a word, it is dreadful, being utterly without order.

CHRISTIAN. I perceive not yet, by what you have said, but that this is my way to the desired haven.

MEN. Be it thy way; we will not choose it for ours. So they parted, and Christian went on his

way, but still with his sword drawn in his hand, for fear lest he should be assaulted.

I saw then in my dream so far as this valley reached, there was on the right hand a very deep ditch; that ditch is it into which the blind have led the blind in all ages, and both have there miserably perished. Again, behold, on the left hand, there was a very dangerous quag, into which, if even a good man falls, he can find no bottom for his foot to stand on. Into that quag king David once did fall, and had no doubt therein been smothered, had not HE that is able plucked him out.

The pathway was here also exceedingly narrow, and therefore good Christian was the more put to it; for when he sought, in the dark, to shun the ditch on the one hand, he was ready to tip over into the mire on the other; also when he sought to escape the mire, without great carefulness he would be ready to fall into the ditch. Thus he went on, and I heard him here sigh bitterly; for, besides the dangers mentioned above, the pathway was here so dark, that oftentimes, when he lift up his foot to set forward, he knew not where or upon what he should set it next.

About the midst of this valley, I perceived the mouth of hell to be, and it stood also hard by the way-side. Now, thought Christian, what shall I do? And ever and anon the flame and smoke would come out in such abundance, with sparks and hideous noises (things that cared not for Christian's sword, as did Apollyon before), that he was

forced to put up his sword, and betake himself to another weapon called All-prayer. So he cried in my hearing, O Lord, I beseech thee, deliver my soul! Thus he went on a great while, yet still the flames would be reaching towards him. Also he heard doleful voices, and rushings to and fro, so that sometimes he thought he should be torn in pieces, or trodden down like mire in the streets. This frightful sight was seen and these dreadful noises were heard by him for several miles together; and, coming to a place where he thought he heard a company of fiends coming forward to meet him, he stopped, and began to muse what he had best to do. Sometimes he had half a thought to go back; then again he thought he might be half way through the valley; he remembered also how he had already vanquished many a danger, and that the danger of going back might be much more than for to go forward; so he resolved to go on. Yet the fiends seemed to come nearer and nearer; but when they were come even almost at him, he cried out with a most vehement voice, I will walk in the strength of the Lord God! so they gave back, and came no further.

One thing I would not let slip; I took notice that now poor Christian was so confounded, that he did not know his own voice; and thus I perceived it. Just when he was come over against the mouth of the burning pit, one of the wicked ones got behind him, and stepped up softly to him, and whisperingly suggested many grievous blasphemies to him, which



FAITHFUL CAME TO HELP HIM.

he verily thought had proceeded from his own mind. This put Christian more to it than anything that he met with before, even to think that he should now blaspheme him that he loved so much before; yet if he could have helped it, he would not have done it; but he had not the discretion either to stop his ears, or to know from whence these blasphemies came.

When Christian had travelled in this disconsolate condition some considerable time, he thought he heard the voice of a man, as going before him, saying, Though I walk through the valley of the shadow of death, I will fear no evil, for thou *art* with me.

Then he was glad, and that for these reasons: *First*, Because he gathered from thence, that some who feared God were in this valley as well as himself. *Secondly*, For that he perceived God was with them, though in that dark and dismal state; and why not, thought he, with me? though, by reason of the impediment that attends this place, I cannot perceive it. *Thirdly*, For that he hoped, could he overtake them, to have company by and by. So he went on, and called to him that was before; but he knew not what to answer; for that he also thought himself to be alone. And by and by the day broke; then said Christian, He hath turned the shadow of death into the morning.

In this light, therefore, he came to the end of the valley. Now I saw in my dream, that at the end of this valley lay blood, bones, ashes, and mangled

bodies of men, even of pilgrims that had gone this way formerly; and while I was musing what should be the reason, I espied a little before me a cave, where two giants, Pope and Pagan, dwelt in old time; by whose power and tyranny the men whose bones, blood, ashes, etc., lay there, were cruelly put to death. But by this place Christian went without much danger, whereat I somewhat wondered; but I have learnt since, that Pagan has been dead many a day; and as for the other, though he be yet alive, he is, by reason of age, and also of the many shrewd brushes that he met with in his younger days, grown so crazy and stiff in his joints, that he can now do little more than sit in his cave's mouth grinning at pilgrims as they go by, and biting his nails because he cannot come at them.

So I saw that Christian went on his way; yet, at the sight of the Old Man that sat in the mouth of the cave, he could not tell what to think, especially because he spake to them, though he could not go after him, saying, You will never mend till more of you be burned. But he held his peace, and so went by and caught no hurt.

As he went on his way, he came to a little ascent, which was cast up on purpose that pilgrims might see before them. Up there, therefore, Christian went, and looking forward, he saw Faithful before him, upon his journey. Then said Christian aloud, Ho! ho! Soho! stay, and I will be your companion! At that, Faithful looked behind him; to whom Christian cried again, Stay, stay, till I come up to

you. But Faithful answered, No, I am upon my life, and the avenger of blood is behind me.

At this, Christian was somewhat moved, and putting to all his strength, he quickly got up with Faithful, and did also overrun him; so the last was first. Then did Christian vain-gloriously smile, because he had gotten the start of his brother; but not taking good heed to his feet, he suddenly stumbled and fell, and could not rise again until Faithful came up to help him.

Then I saw in my dream they went very lovingly on together, and had sweet discourse of all things that had happened to them in their pilgrimage; and thus Christian began: My honored and well-beloved brother, Faithful, I am glad that I have overtaken you; and that God has so tempered our spirits, that we can walk in so pleasant a path.

FAITHFUL. I had thought to have had your company quite far from our town; but you did get the start of me, wherefore I was forced to come thus much of the way alone.

CHRISTIAN. How long did you stay in the City of Destruction, before you set out after me?

FAITHFUL. Till I could stay no longer; for there was great talk presently after you were gone out, that our city would in a short time, with fire from heaven, be burned down to the ground.

CHRISTIAN. What! did your neighbors talk so?

FAITHFUL. Yes, it was in everybody's mouth.

CHRISTIAN. What! and did no more of them but you come out to escape the danger?

FAITHFUL. Though there was, as I said, a great talk thereabout, yet I do not think they did firmly believe it. For in the heat of the discourse, I heard some of them deridingly speak of you and of your desperate journey (for so they called this your pilgrimage), but I did believe, and do still, that the end of our city will be with fire and brimstone from above; and therefore I have made my escape.

CHRISTIAN. Did you hear no talk of Pliable?

FAITHFUL. Yes, Christian, I heard that he followed you till he came at the Slough of Despond, where, as some said, he fell in; but he would not be known to have so done; but I am sure he was soundly bedabbled with that kind of dirt.

CHRISTIAN. And what said the neighbors to him?

FAITHFUL. He hath, since his going back, been held greatly in derision, and that among all sorts of people; some do mock and despise him; and scarce will any set him on work. He is now worse than if he had never gone out of the city.

CHRISTIAN. But why should they be so set against him, since they also despise the way that he forsook?

FAITHFUL. Oh, they say, hang him, he is a turn-coat! he was not true to his profession. I think God has stirred up even his enemies to hiss at him, because he hath forsaken the way.

CHRISTIAN. Had you no talk with him before you came out?

FAITHFUL. I met him once in the streets, but he leered away on the other side, as one ashamed of what he had done; so I spake not to him.

CHRISTIAN. Well, at my first setting out, I had hopes of that man; but now I fear he will perish in the overthrow of the city; for it is happened to him according to the true proverb, *The dog is turned to his own vomit again; and the sow that was washed, to her wallowing in the mire.*

FAITHFUL. These are my fears of him too; but who can hinder that which will be?

CHRISTIAN. Well, neighbor Faithful, let us leave him, and talk of things that more immediately concern ourselves. Tell me now what you have met with in the way as you came; for I know you have met with some things, or else it may be writ for a wonder.

FAITHFUL. I escaped the Slough that I perceived you fell into, and got up to the gate without that danger. When I came to the foot of the hill called Difficulty, I met with a very aged man, who asked me what I was, and whither bound. I told him that I am a pilgrim, going to the Celestial City. He said, Thou lookest like an honest fellow; wilt thou be content to dwell with me for the wages that I shall give thee? Then I asked him his name, and where he dwelt. He said his name was Adam the First, and that he dwelt in the town of Deceit. I asked him then what was his work, and what the wages that he would give. He told me, that his work was many delights; and his wages, that I should be his heir at last. I further asked him what house he kept, and what other servants he had. So he told me, that his house was maintained

with all the dainties in the world; and that his servants were those of his own begetting. Then I asked if he had any children. He said that he had but three daughters: the Lust of the Flesh, the Lust of the Eyes, and the Pride of Life, and that I should marry them all if I would. Then I asked how long time he would have me live with him? And he told me, As long as he lived himself. At first, I found myself somewhat inclined to go with the man, but looking in his forehead I saw there written, Put off the old man with his deeds.

CHRISTIAN. And how then?

FAITHFUL. Then it came into my mind, whatever he said, and however he flattered, when he got me home to his house he would sell me for a slave. So I bid him cease to talk, for I would not come near the door of his house. He reviled me, and told me that he would send such a one after me, that should make my way bitter to my soul. So I turned to go away from him; but just as I turned myself to go thence, I felt him take hold of my flesh, and give me such a deadly twitch back, that I thought he had pulled part of me after himself. This made me cry, Oh, wretched man! So I went on my way up the hill. Now when I had got about half-way up, I looked behind, and saw one coming after me, swift as the wind; so he overtook me just about the place where the settle stands.

CHRISTIAN. Just there did I sit down to rest me; but being overcome with sleep, I there lost this roll out of my bosom.

FAITHFUL. But, good brother, hear me out. So soon as the man overtook me, he was but a word and a blow, for down he knocked me, and laid me for dead. But when I was a little come to myself again, I asked him wherefore he served me so. He said, because of my secret inclining to Adam the First: and with that he struck me another deadly blow on the breast, and beat me down backward; so I lay at his foot as dead as before. So, when I came to myself again, I cried him mercy; but he said, I know not how to show mercy; and with that knocked me down again. He had doubtless made an end of me, but that one came by, and bid him cease.

CHRISTIAN. Who was that that bid him cease?

FAITHFUL. I did not know Him at first, but as he went by, I perceived the holes in His hands and in His side; then I concluded that He was our Lord. So I went up the hill.

CHRISTIAN. That man that overtook you was Moses. He spareth none, neither knoweth he how to show mercy to those that transgress his law.

FAITHFUL. I know it very well; it was not the first time that he has met with me. It was he that came to me when I dwelt securely at home, and that told me he would burn my house over my head if I stayed there.

CHRISTIAN. But did you not see the house that stood there on the top of the hill, on the side of which Moses met you?

FAITHFUL. Yes, and the lions too, before I came



A MAN WHOSE NAME IS TALKATIVE.

at it: but for the lions, I think they were asleep, for it was about noon; and because I had so much of the day before me, I passed by the porter, and came down the hill.

CHRISTIAN. He told me, indeed, that he saw you go by, but I wished you had called at the house, for they would have showed you so many rarities, that you would scarce have forgot them to the day of your death. But pray tell me, Did you meet nobody in the Valley of Humility?

FAITHFUL. Yes, I met with one Discontent who would willingly have persuaded me to go back again with him; his reason was for that the valley was altogether without honor. He told me, moreover, that there to go was the way to disobey all my friends, as Pride, Arrogancy, Self-conceit, Worldly-glory, with others, who, he knew, as he said, would be very much offended, if I made such a fool of myself as to wade through this valley.

CHRISTIAN. Met you with nothing else in that valley?

FAITHFUL. Yes, I met with Shame; but of all the men that I met with in my pilgrimage, he, I think, bears the wrong name. The others would be said nay, after a little argument, and somewhat else; but this bold-faced Shame would never have done.

CHRISTIAN. Why, what did he say to you?

FAITHFUL. What! why, he objected against religion itself; he said it was a pitiful, low, sneaking business for a man to mind religion; he said that a tender conscience was an unmanly thing; and

that for a man to watch over his words and ways, so as to tie up himself from that hectoring liberty that the brave spirits of the times accustom themselves unto, would make him the ridicule of the times. He objected also, that but few of the mighty, rich, or wise, were ever of my opinion; nor any of them neither, before they were persuaded to be fools, and to be of a voluntary fondness, to venture the loss of all, for nobody knows what. He, moreover, objected the base and low estate and condition of those that were chiefly the pilgrims, of the times in which they lived; also their ignorance and want of understanding in all natural science.

CHRISTIAN. I am glad, my brother, that thou didst withstand this villain so bravely.

FAITHFUL. I think we must cry to Him for help against Shame, who would have us to be valiant for the truth upon the earth.

CHRISTIAN. You say true; but did you meet nobody else in that valley?

FAITHFUL. No, not I; for I had sunshine all the rest of the way through that, and also through the Valley of the Shadow of Death.

CHRISTIAN. It was well for you. I am sure it fared far otherwise with me; I had for a long season, as soon almost as I entered into that valley, a dreadful combat with that foul fiend Apollyon; yea, I thought verily he would have killed me, especially when he got me down and crushed me under him, as if he would have crushed me to pieces; for as he threw me, my sword flew out of my hand; nay, he

told me he was sure of me: but I cried to God, and He heard me, and delivered me out of all my troubles. Then I entered into the Valley of the Shadow of Death, and had no light for almost half the way through it. I thought I should have been killed there over and over; but at last day broke, and the sun rose, and I went through that which was behind with far more ease and quiet.

Moreover, I saw in my dream, that as they went on, Faithful, as he chanced to look on one side, saw a man whose name is Talkative walking at a distance beside them; for in this place there was room enough for them all to walk. He was a tall man, and something more comely at a distance than at hand. To this man Faithful addressed himself in this manner:

FAITHFUL. Friend, are you going to the heavenly country?

TALKATIVE. I am going to the same place.

FAITHFUL. That is well; then I hope we may have your good company.

TALKATIVE. I shall be glad to be your companion.

FAITHFUL. Come on, then, and let us go together, and let us spend our time in discoursing of things that are profitable.

TALKATIVE. To talk of things that are good, to me is very acceptable, with you or with any other; and I am glad that I have met with those that incline to so good a work; for, to speak the truth, there are but few that care thus to spend their time as they are in their travels, but choose much rather to be



VANITY FAIR.

speaking of things to no profit; and this hath been a trouble to me.

FAITHFUL. That is indeed a thing to be lamented; for what things so worthy of the use of the tongue and mouth of men on earth as are the things of the God of heaven?

TALKATIVE. I like you wonderful well, for your sayings are full of conviction; and I will add, what thing is so pleasant, and what so profitable, as to talk of the things of God? What things so pleasant (that is, if man hath any delight in things that are wonderful)? For instance, if a man doth delight to talk of the history or the mystery of things; or if a man doth love to talk of miracles, wonders, or signs, where shall he find things recorded so delightful, and so sweetly penned, as in the Holy Scripture?

FAITHFUL. That is true; but to be profited by such things in our talk should be that which we design.

TALKATIVE. That is it that I said; for to talk of such things is most profitable; for by so doing a man may get knowledge of many things: as of the vanity of earthly things, and the benefit of things above. Thus, in general, but more particularly by this, a man may learn the necessity of the new birth, the insufficiency of our works, the need of Christ's righteousness, etc. Besides, by this a man may learn, by talk, what it is to repent, to believe, to pray, to suffer, or the like; by this also a man may learn what are the great promises and consolations of the gospel, to his own comfort. Further,

by this a man may learn to refute false opinions, to vindicate the truth, and also to instruct the ignorant.

FAITHFUL. All this is true, and glad am I to hear these things from you.

TALKATIVE. Alas! the want of this is the cause why so few understand the need of faith, and the necessity of a work of grace in their soul, in order to eternal life; but ignorantly live in the works of the law, by which a man can by no means obtain the kingdom of heaven.

FAITHFUL. By your leave, heavenly knowledge of these is the gift of God; no man obtaineth them by human industry, or only by the talk of them.

TALKATIVE. All this I know very well; for a man can receive nothing, except it be given him from heaven: all is of grace, not of works. I could give you a hundred scriptures to confirm this.

FAITHFUL. Well, then, what is that one thing that we shall at this time found our discourse upon?

TALKATIVE. What you will. I will talk of things heavenly, or things earthly; things moral, or things evangelical; things sacred, or things profane; things past, or things to come; things foreign, or things at home; things more essential, or circumstantial; provided that all be done to our profit.

Now did Faithful begin to wonder; and stepping to Christian (for he walked all this while by himself), he said to him (but softly), What a brave companion have we got! Surely this man will make a very excellent pilgrim.

At this Christian modestly smiled, and said, This man, with whom you are so taken, will beguile, with that tongue of his, twenty of them that know him not.

FAITHFUL. Do you know him then?

CHRISTIAN. Know him! Yes, better than he knows himself.

FAITHFUL. Pray, what is he?

CHRISTIAN. His name is Talkative; he dwelleth in our town. I wonder that you should be a stranger to him, only I consider that our town is large.

FAITHFUL. Whose son is he? And whereabout does he dwell?

CHRISTIAN. He is the son of one Say-well; he dwelt in Prating Row; and is known of all that are acquainted with him by the name of Talkative in Prating Row; and notwithstanding his fine tongue, he is but a sorry fellow.

FAITHFUL. But I am ready to think you do but jest, because you smiled.

CHRISTIAN. God forbid that I should jest (although I smiled) in this matter, or that I should accuse any falsely! I will give you a further discovery of him. This man is for any company, and for any talk; religion hath no place in his heart, or house, or conversation; all he hath lieth in his tongue, and his religion is to make a noise therewith.

FAITHFUL. Say you so! then am I in this man greatly deceived.

CHRISTIAN. Deceived you may be sure of it; re-



THE JURY AT VANITY FAIR.

member the proverb, They say and do not. But the kingdom of God is not in word, but in power. He talketh of prayer, of repentance, of faith, and of the new birth; but he knows but only to talk of them. I have been in his family, and have observed him both at home and abroad; and I know what I say of him is the truth. His house is as empty of religion as the white of an egg is of savor.

FAITHFUL. Well, my brother, I am bound to believe you; not only because you say you know him, but also because, like a Christian, you make your reports of men. For I cannot think that you speak these things of ill-will, but because it is as you say.

CHRISTIAN. Had I known him no more than you, I might perhaps have thought of him, as, at the first, you did; yea, had he received this report at their hands only that are enemies to religion, I should have thought it had been a slander—a lot that often falls from bad men's mouths upon good men's names and professions; but all these things, yea, and a great many more as bad, of my own knowledge, I can prove him guilty of. Besides, good men are ashamed of him; they can neither all him brother nor friend; naming of him among them makes them blush, if they know him.

FAITHFUL. Well, I see that saying and doing are two things, and hereafter I shall better observe this distinction.

Thus they went on talking of what they had seen by the way, and so made that way easy which would otherwise, no doubt, have been tedious to

them; for now they went through a wilderness. Now, when they were got almost quite out of this wilderness, Faithful chanced to cast his eye back, and espied one coming after them, and he knew him. Oh! said Faithful to his brother, Who comes yonder? Then Christian looked, and said, It is my good friend Evangelist. Ay, and my good friend too, said Faithful, for it was he that set me the way to the gate. Now was Evangelist come up to them, and thus saluted them: Peace be with you, dearly beloved; and peace be to your helpers.

CHRISTIAN. Welcome, my good Evangelist; the sight of thy countenance brings to my remembrance thy ancient kindness and unwearied laboring for my eternal good.

FAITHFUL. And a thousand times welcome. Thy company, O sweet Evangelist, how desirable it is to us poor pilgrims!

EVANGELIST. How hath it fared with you, my friends, since the time of our last parting? What have you met with, and how have you behaved yourselves?

Then Christian and Faithful told him of all things that had happened to them in the way; and how, and with what difficulty, they had arrived to that place.

EVANGELIST. Right glad am I, not that you have met with trials, but that you have been victors; and for that you have, notwithstanding many weaknesses, continued in the way to this very day.

I say, right glad am I of this thing, and that for

mine own sake and yours. I have sowed, and you have reaped: and the day is coming when both he that sowed and they that reaped shall rejoice together; that is, if you hold out: for in due season ye shall reap, if ye faint not. The crown is before you, and it is an incorruptible one; so run that you may obtain it. Some there be that set out for this crown, and, after they have gone far for it, another comes in and takes it from them; hold fast, therefore, that you have; let no man take your crown.

Then I saw in my dream, that when they were got out of the wilderness, they presently saw a town before them, and the name of that town is Vanity; and at the town there is a fair kept, called Vanity Fair; it is kept all the year long; it beareth the name of Vanity Fair, because the town where it is kept is lighter than vanity; and also because all that is there sold, or that cometh thither, is vanity. As is the saying of the wise, all that cometh is vanity.

This fair is no new-erected business, but a thing of ancient standing; I will show you the original of it. Almost five thousand years ago, there were pilgrims walking to the Celestial City, as these two honest persons are; and Beelzebub, Apollyon, and Legion, with their companions, perceiving by the path that the pilgrims made that their way to the city lay through this town of Vanity, they contrived here to set up a fair wherein should be sold all sorts of vanity, and that it should last all the year long; therefore at this fair are all such merchandise



BURNING AT THE STAKE.

sold as houses, lands, trades, places, honors, preferments, titles, countries, kingdoms, lusts, pleasures, and delights of all sorts; as wives, husbands, children, masters, servants, lives, blood, bodies, souls, silver, gold, pearls, precious stones, and what not.

And, moreover, at this fair there is at all times to be seen juggling, cheats, games, plays, fools, apes, knaves, and rogues, and that of every kind. Here are to be seen, too, thefts, murders, false swearers, and that of a blood-red color.

And as in other fairs of less moment, there are several rows and streets, under their proper names, where such and such wares are vended; so here likewise you have the proper places, rows, streets (viz., countries and kingdoms), where the wares of this fair are soonest to be found. Here is the Britain Row, the French Row, the Italian Row, the Spanish Row, the German Row, where several sorts of vanities are to be sold. But, as in other fairs, some one commodity is as the chief of all the fair, so the ware of Rome and her merchandise is greatly promoted in this fair; only our English nation, with some others, have taken a dislike thereat.

Now, as I said, the way to the Celestial City lies just through this town where this lusty fair is kept; and he that will go to the City, and yet not go through this town, must needs go out of the world. The Prince of princes himself, when here, went through this town to his own country, and that upon a fair day too; yea, and as I think, it was Beelzebub, the chief lord of this fair, that invited

him to buy of his vanities; yea, would have made him lord of the fair, would he but have done him reverence as he went through the town. Yea, because he was such a person of honor, Beelzebub had him from street to street, and showed him all the kingdoms of the world in a little time, that he might, if possible, allure the Blessed One to cheapen and buy some of his vanities; but he had no mind to the merchandise, and therefore left the town, without laying out so much as one farthing upon these vanities. This fair, therefore, is an ancient thing, of long standing, and a very great fair. Now these pilgrims, as I said, must needs go through this fair. Well, so they did: but, behold, even as they entered into the fair, all the people in the fair were moved, and the town itself as it were in a hubbub about them.

One chanced mockingly to say unto them, What will ye buy? But they answered, We buy the truth. At that there was an occasion taken to despise the men the more; some mocking, some taunting, some speaking reproachfully, and some calling upon others to smite them. At last things came to a hubbub and a great stir in the fair, insomuch that all order was confounded. Now was word presently brought to the great one of the fair, who quickly came down and deputed some of his most trusty friends to take these men into examination, about whom the fair was almost overturned. So the men were brought to examination; and they that sat upon them, asked them whence they came, whither

they went, and what they did there, in such an unusual garb. The men told them that they were pilgrims and strangers in the world, and that they were going to their own country, which was the heavenly Jerusalem; and that they had given no occasion to the men of the town thus to abuse them, and to let them in their journey, except it was for that, when one asked them what they would buy, they said they would buy the truth. But they that were appointed to examine them did not believe them to be any other than bedlams and mad, or else such as came to put all things into a confusion in the fair. Therefore they took them and beat them, and besmeared them with dirt, and put them into the cage, that they might be made a spectacle to all the men of the fair.

There, therefore, they lay for some time, and were made the objects of any man's sport or malice or revenge, the great one of the fair laughing still at all that befell them. But the men being patient, and not rendering railing for railing, but contrariwise, blessing, and giving good words for bad, and kindness for injuries done, some men in the fair that were more observing, and less prejudiced than the rest, began to check and blame the baser sort for their continual abuses done by them to the men; they, therefore, in angry manner, let fly at them again, counting them as bad as the men in the cage, and telling them that they seemed confederates and should be made partakers of their misfortunes. The others replied, that for aught they could see, the



HOPEFUL JOINS HIM.

men were quiet, and sober, and intended nobody any harm; and that there were many that traded in their fair that were more worthy to be put into the cage, yea, and pillory too, than were the men they had abused. Thus, after divers words had passed on both sides, the men behaving themselves all the while very wisely and soberly before them, they fell to some blows among themselves, and did harm one to another. Then were these two poor men brought before their examiners again, and there charged as being guilty of the late hubbub that had been in the fair. So they beat them pitifully, and hanged irons upon them, and led them in chains up and down the fair, for an example and a terror to others, lest any should speak in their behalf, or join themselves unto them. But Christian and Faithful behaved themselves yet more wisely, and received the ignominy and shame that was cast upon them with so much meekness and patience that it won to their side, though but few in comparison of the rest, several of the men in the fair. This put the other party yet into greater rage, inso-much that they concluded the death of these two men. Wherefore they threatened, that the cage nor irons should serve their turn, but that they should die, for the abuse they had done, and for deluding the men of the fair.

Then were they remanded to the cage again, until further order should be taken with them. So they put them in, and made their feet fast in the stocks.

Here, therefore, they called again to mind what they had heard from their faithful friend Evangelist, and were the more confirmed in their way and sufferings by what he told them would happen to them. They also now comforted each other, that whose lot it was to suffer, even he should have the best of it; therefore each man secretly wished that he might have that preferment: but committing themselves to the all-wise disposal of Him that ruleth all things, with much content, they abode in the condition in which they were until they should be otherwise disposed of.

Then a convenient time being appointed, they brought them forth to their trial, in order to their condemnation. When the time was come, they were brought before their enemies and arraigned. The judge's name was Lord Hate-good. Their indictment was one and the same in substance, though somewhat varying in form, the contents whereof were this:—

That they were enemies to and disturbers of their trade; that they had made commotions and divisions in the town, and had won a party to their own most dangerous opinions, in contempt of the law of their prince.

Then Faithful began to answer that he had only set himself against that which hath set itself against him that is higher than the highest. And, said he, as for disturbance, I make none, being myself a man of peace; the parties that were won to us, were won by beholding our truth and innocence,

and they are only turned from the worse to the better. And as to the king you talk of, since he is Beelzebub, the enemy of our Lord, I defy him and all his angels.

Then proclamation was made, that they that had aught to say for their lord the king against the prisoner at the bar, should forthwith appear and give in their evidence. So there came in three witnesses, to wit, Envy, Superstition, and Pickthank. They were then asked if they knew the prisoner at the bar; and what they had to say for their lord the king against him.

Then stood forth Envy, and said to this effect: My Lord, I have known this man a long time, and will attest upon my oath that he is one of the vilest men in our country. He neither regardeth prince nor people, law nor custom; but doth all that he can to possess all men with certain of his disloyal notions, which he in the general calls principles of faith and holiness. And, in particular, I heard him once myself affirm that Christianity and the customs of our town of Vanity could not be reconciled. By which saying, my Lord, he doth at once not only condemn all our laudable doings, but us in the doing of them.

Then they called Superstition, and bid him look upon the prisoner. They also asked what he could say for their lord the king against him.

SUPERSTITION. My Lord, I have no great acquaintance with this man, but I know that he is a very pestilent fellow, from some discourse I had with



AS THEY CAME UP, HE MADE THEM A LOW BOW.

him in this town; for then, talking with him, I heard him say that our religion was naught, and such by which a man could by no means please God.

Then was Pickthank bid to say what he knew, in behalf of their lord the king, against the prisoner at the bar.

PICKTHANK. My Lord, and you gentlemen all, this fellow I have known of a long time, and have heard him speak things that ought not to be spoke; for he hath railed on our noble prince Beelzebub, and hath spoken contemptibly of his honorable friends, and all the rest of our nobility; and he hath said that if all men were of his mind, if possible, there is none of these noblemen should have any longer a being in this town. Besides, he hath not been afraid to rail on you, my Lord, who are now appointed to be his judge, calling you an ungodly villain, with many other such like vilifying terms, with which he hath bespattered most of the gentry of our town.

When this Pickthank had told his tale, the Judge directed his speech to the prisoner at the bar, saying, Thou runagate, heretic, and traitor, hast thou heard what these honest gentlemen have witnessed against thee?

FAITHFUL. May I speak a few words in my own defence?

JUDGE. Sirrah! thou deservest to live no longer, but to be slain immediately upon the place; yet, that all men may see our gentleness towards thee, let us hear what thou, vile runagate, hast to say.

FAITHFUL. 1. I say, then, in answer to what Envy hath spoken, I never said aught but this, That what rule, or laws, or customs, or people, were flat against the Word of God, are diametrically opposite to Christianity. If I have said amiss in this, convince me of my error, and I am ready here before you to make my recantation.

2. As to the second, to wit, Superstition, and his charge against me, I said only this, That in the worship of God there is required a Divine faith; but there can be no Divine faith without a Divine revelation of the will of God. Therefore, whatever is thrust into the worship of God that is not agreeable to Divine revelation, cannot be done but by a human faith, which faith will not be profitable to eternal life.

3. As to what Pickthank hath said, I say that the prince of this town, with all the rabblement, his attendants, by this gentleman named, are more fit for a being in hell than in this town and country: and so, the Lord have mercy upon me!

Then the Judge called to the jury, Gentlemen of the jury, you see this man about whom so great an uproar hath been made in this town. You have also heard what these worthy gentlemen have witnessed against him. Also you have heard his reply and confession. It lieth now in your breasts to hang him or save his life; but yet I think meet to instruct you into our law.

There was an Act made in the days of Pharaoh the Great, servant to our prince, that lest those of

a contrary religion should multiply and grow too strong for him, their males should be thrown into the river. There was also an Act made in the days of Nebuchadnezzar the Great, another of his servants, that whosoever would not fall down and worship his golden image, should be thrown into a fiery furnace. There was also an Act made in the days of Darius, that whoso, for some time, called upon any god but him, should be cast into the lions' den. Now the substance of these laws this rebel has broken, not only in thought (which is not to be borne), but also in word and deed; which must therefore needs be intolerable.

For that of Pharaoh, his law was made upon a supposition, to prevent mischief, no crime being yet apparent; but here is a crime apparent. For the second and third, you see he disputeth against our religion; and for the treason he hath confessed, he deserveth to die the death.

Then went the jury out, whose names were, Blind-man, No-good, Malice, Love-lust, Live-loose, Heady, High-mind, Enmity, Liar, Cruelty, Hate-light, and Implacable; who every one gave in his private verdict against him among themselves, and afterward unanimously concluded to bring him in guilty before the Judge. And first, among themselves, Blind-man, the foreman, said, I see clearly that this man is a heretic. Then said No-good, Away with such a fellow from the earth. Ay, said Malice, for I hate the very looks of him. Then said Love-lust, I could never endure him. & Nor I, said



THEY COULD NOT TELL WHAT TO MAKE THEREOF.

Live-loose, for he would always be condemning my way. Hang him, hang him, said Heady. A sorry scrub, said High-mind. My heart riseth against him, said Enmity. He is a rogue, said Liar. Hanging is too good for him, said Cruelty. Let us despatch him out of the way, said Hate-light. Then said Implacable, Might I have all the world given me, I could not be reconciled to him; therefore let us forthwith bring him in guilty of death. And so they did; therefore he was presently condemned to be had from the place where he was, to the place from whence he came, and there to be put to the most cruel death that could be invented.

They, therefore, brought him out, to do with him according to their law; and, first, they scourged him, then they buffeted him, then they lanced his flesh with knives; after that, they stoned him with stones, then pricked him with their swords; and, last of all, they burned him to ashes at the stake. Thus came Faithful to his end.

Now I saw that there stood behind the multitude a chariot and a couple of horses, waiting for Faithful, who (so soon as his adversaries had despatched him) was taken up into it, and straightway was carried up through the clouds, with sound of trumpet, the nearest way to the celestial gate.

But as for Christian, he had some respite, and was remanded back to prison. So he there remained for a space; but He that overrules all things, having the power of their rage in His own hand, so wrought

it about that Christian for that time escaped them, and went his way.

Now I saw in my dream that Christian went not forth alone, for there was one whose name was Hopeful (being made so by the beholding of Christian and Faithful in their words and behavior, in their sufferings at the fair), who joined himself unto him, and, entering into a brotherly covenant, told him that he would be his companion. Thus, one died to bear testimony to the truth, and another rises out of his ashes, to be a companion with Christian in his pilgrimage. This Hopeful also told Christian that there were many more of the men in the fair, that would take their time and follow after.

So I saw that quickly after they were got out of the fair, they overtook one that was going before them, whose name was By-ends: so they said to him, What countryman, Sir? and how far go you this way? He told them that he came from the town of Fair-speech, and he was going to the Celestial City, but told them not his name.

CHRISTIAN. From Fair-speech! Is there any good that lives there?

BY-ENDS. Yes, I hope.

CHRISTIAN. Pray, Sir, what may I call you?

BY-ENDS. I am a stranger to you, and you to me: if you be going this way, I shall be glad of your company; if not, I must be content.

CHRISTIAN. This town of Fair-speech, I have heard of; and, as I remember, they say, it is a wealthy place.

BY-ENDS. Yes, I will assure you that it is; and I have very many rich kindred there.

CHRISTIAN. Pray, who are your kindred there?

BY-ENDS. Almost the whole town.

CHRISTIAN. Are you a married man?

BY-ENDS. Yes, and my wife was my Lady Feigning's daughter, therefore she came of a very honorable family, and is arrived to such a pitch of breeding, that she knows how to carry it to all, even to prince and peasant. It is true we somewhat differ in religion from those of the stricter sort, yet but in two small points: first, we never strive against wind and tide; secondly, we are always most zealous when religion goes in his silver slippers; we love much to walk with him in the street, if the sun shines, and the people applaud him.

Then Christian stepped a little aside to his fellow, Hopeful, saying, It runs in my mind that this is one By-ends of Fair-speech; and if it be he, we have as very a knave in our company as dwelleth in all these parts. Then said Hopeful, Ask him; methinks he should not be ashamed of his name. So Christian came up with him again, and said, Sir, you talk as if you knew something more than all the world doth; and if I take not my mark amiss, I deem I have half a guess of you: Is not your name By-ends of Fair-speech?

BY-ENDS. This is not my name, but indeed it is a nickname that is given me by some that cannot abide me: and I must be content to bear it as a reproach, as other good men have borne theirs before me.



GIANT DESPAIR.

CHRISTIAN. But did you never give an occasion to men to call you by this name?

BY-ENDS. Never! The worst that ever I did to give them an occasion to give me this name was, that I had always the luck to jump in my judgment with the present way of the times, whatever it was, and my chance was to get thereby; but if things are thus cast upon me, let me count them a blessing; but let not the malicious load me therefore with reproach.

CHRISTIAN. I thought, indeed, that you were the man that I heard of; and to tell you what I think, I fear this name belongs to you more properly than you are willing we should think it doth.

BY-ENDS. Well, if you will thus imagine, I cannot help it; you shall find me a fair company-keeper, if you will still admit me your associate.

CHRISTIAN. If you will go with us, you must go against wind and tide; the which, I perceive, is against your opinion; you must also own Religion in his rags, as well as when in his silver slippers; and stand by him, too, when bound in irons, as well as when he walketh the streets with applause.

BY-ENDS. You must not try to lord it over my faith; leave me to my liberty, and let me go with you.

CHRISTIAN. Not a step farther, unless you will do in what I propound as we shall do.

BY-ENDS. I shall never desert my old principles, since they are harmless and profitable. If I may not go with you, I must do as I did before you over-

took me, even go by myself, until some overtake me that will be glad of my company.

Now I saw in my dream that Christian and Hopeful forsook him, and kept their distance before him; but one of them looking back, saw three men following by By-ends, and behold, as they came up with him, he made them a very low bow; and they also gave him a compliment. The men's names were Hold-the-world, Money-love, and Save-all; men that By-ends had formerly been acquainted with; for in their minority they were school-fellows, and were taught by one Gripe-man, a school-master in Love-gain, which is a market town in the county of Coveting, in the north. This schoolmaster taught them the art of getting, either by violence, flattery, lying, or by putting on a guise of religion; and these four gentlemen had attained much of the art of their master, so that they could each of them have kept such a school themselves.

Well, when they had, as I said, thus saluted each other, Money-love said to By-ends, Who are they upon the road before us (for Christian and Hopeful were yet within view)?

BY-ENDS. They are a couple of far countrymen, that, after their mode, are going on pilgrimage.

MONEY-LOVE. Alas! Why did they not stay, that we might have their good company? for they, and we, and you, Sir, I hope, are all going on a pilgrimage.

BY-ENDS. We are so, indeed; but the men before us are so rigid, and love so much of their own

notions, and do also so lightly esteem the opinions of others, that let a man be never so godly, yet if he jumps not with them in all things, they thrust him quite out of their company.

SAVE-ALL. That is bad, but we read of some that are righteous overmuch; and such men's rigidness prevails with them to judge and condemn all but themselves. But, I pray, what, and how many, were the things wherein you differed?

BY-ENDS. Why, they, after their headstrong manner, conclude that it is their duty to rush on their journey all weathers; and I am for waiting for wind and tide. They are for hazarding all for God at a clap; and I am for taking all advantages to secure my life and estate. They are for holding their notions, though all other men are against them; but I am for religion in what, and so far as the times, and my safety, will bear it. They are for Religion when in rags and contempt; but I am for him when he walks in his golden slippers, in the sunshine, and with applause.

HOLD-THE-WORLD. Ay, and hold you there still, good By-ends; for, for my part, I can count him but a fool that, having the liberty to keep what he has, shall be so unwise as to lose it. Let us be wise as serpents; it is best to make hay when the sun shines; you see how the bee lieth still all winter, and bestirs her only when she can have profit with pleasure. God sends sometimes rain, and sometimes sunshine; if they be such fools to go through the first, yet let us be content to take fair weather

along with us. For my part, I like that religion best that will stand with the security of God's good blessings unto us: for who can imagine, that is ruled by his reason, since God has bestowed upon us the good things of this life, but that He would have us keep them for His sake? Abraham and Solomon grew rich in religion. And Job says that a good man shall lay up gold as dust. But he must not be such as the men before us, if they be as you have described them.

SAVE-ALL. I think that we are all agreed in this matter, and therefore there needs no more words about it.

MONEY-LOVE. No, there needs no more words about this matter, indeed; for he that believes neither Scripture nor reason (and you see we have both on our side), neither knows his own liberty nor seeks his own safety.

Christian and Hopeful went on till they came at a delicate plain called Ease, where they went with much content; but that plain was but narrow, so they were quickly got over it. Now at the farther side of that plain was a hill called Lucre, and in that hill a silver mine, which some of them that had formerly gone that way, because of the rarity of it, had turned aside to see; but going too near the brink of the pit, the ground being deceitful under them, broke, and they were slain; some also had been maimed there, and could not, to their dying day, be their own men again.

Then I saw in my dream, that a little off the

road, over against the silver mine, stood Demas (gentleman-like) to call to passengers to come and see; who said to Christian and his fellow, Ho! turn aside hither, and I will show you a thing.

CHRISTIAN. What thing so deserving as to turn us out of the way to see it?

DEMAS. Here is a silver mine, and some digging in it for treasure. If you will come, with a little pains you may richly provide for yourselves.

HOPEFUL. Let us go see.

CHRISTIAN. Not I, I have heard of this place before now; and how many have there been slain; and besides that, treasure is a snare to those that seek it; for it hindereth them in their pilgrimage. Then Christian called to Demas, saying, Is not the place dangerous? Hath it not hindered many in their pilgrimage?

DEMAS. Not except to those that are careless.

CHRISTIAN. Let us not stir a step, but still keep on our way.

HOPEFUL. I will warrant you, when By-ends comes up, if he hath the same invitation as we, he will turn in thither to see.

CHRISTIAN. No doubt thereof, for his principles lead him that way, and a hundred to one but he dies there.

DEMAS. But will you not come over and see?

CHRISTIAN. Demas, thou art an enemy to the right ways of the Lord of this way, and hast been already condemned for thine own turning aside, by one of His Majesty's judges; and why seekest thou

to bring us into the like condemnation? Besides, if we at all turn aside, our Lord the King will certainly hear thereof, and will there put us to shame, where we would stand with boldness before Him.

Demas cried again that he also was one of their fraternity; and that if they would tarry a little, he also himself would walk with them.

CHRISTIAN. What is thy name? Is it not the same by the which I have called thee?

DEMAS. Yes, my name is Demas; I am the son of Abraham.

CHRISTIAN. I know you; Gehazi was your great-grandfather, and Judas your father; and you have trod in their steps. It is but a devilish prank that thou usest; thy father was hanged for a traitor, and thou deservest no better reward. Assure thyself, that when we come to the King, we will tell Him of thy behavior. Thus they went their way.

By this time By-ends and his companions were come again within sight, and they, at the first beck, went over to Demas. Now, whether they fell into the pit by looking over the brink thereof, or whether they went down to dig, or whether they were smothered in the bottom by the damps that commonly arise, of these things I am not certain; but this I observed, that they never were seen again in the way.

Now I saw that, just on the other side of this plain, the pilgrims came to a place where stood an old monument, hard by the highway side, at the sight of which they were both concerned, because

of the strangeness of the form thereof; for it seemed to them as if it had been a woman transformed into the shape of a pillar; here therefore they stood looking, and looking upon it, but could not for a time tell what they should make thereof. At last Hopeful espied, written above the head thereof, a writing in an unusual hand; but he, being no scholar, called to Christian (for he was learned) to see if he could pick out the meaning; so he came, and after a little laying of letters together, he found the same to be this, Remember Lot's wife. So he read it to his fellow; after which they both concluded that that was the pillar of salt into which Lot's wife was turned, for her looking back with a covetous heart, when she was going from Sodom for safety.

I saw, then, that they went on their way to a pleasant river; which David the king called the river of God, but John, the river of the water of life. Now their way lay just upon the bank of the river; here, therefore, Christian and his companion walked with great delight; they drank also of the water of the river, which was pleasant and enlivening to their weary spirits: besides, on the banks of this river, on either side, were green trees, that bore all manner of fruit; and the leaves of the trees were good for medicine; with the fruit of these trees they were also much delighted; and the leaves they ate to prevent surfeits and other diseases that are incident to those that heat their blood by travels. On either side of the river was also a meadow, curi-



THEY CONTINUED IN THEIR DOLEFUL CONDITION.

ously beautified with lilies, and it was green all the year long. In this meadow they lay down, and slept; for here they might lie down safely. When they awoke, they gathered again of the fruit of the trees, and drank again of the water of the river, and then lay down again to sleep. Thus they did several days and nights. When they were disposed to go on (for they were not, as yet, at their journey's end) they ate and drank, and departed.

Now, I beheld in my dream, that they had not journeyed far, but the river and the way for a time parted; at which they were not a little sorry; yet they durst not go out of the way. Now the way from the river was rough, and their feet tender, by reason of their travels; so the souls of the pilgrims were much discouraged because of the way. Wherefore, still as they went on, they wished for a better way. Now, a little before them, there was on the left hand of the road a meadow, and a stile to go over into it; and that meadow is called By-path Meadow. Then said Christian, If this meadow lieth along by our wayside, let us go over into it.

Then he went to the stile to see, and behold, a path lay along by the way, on the other side of the fence. It is according to my wish, said Christian. Here is the easiest going; come, good Hopeful, and let us go over.

HOPEFUL. But how if this path should lead us out of the way?

CHRISTIAN. That is not like. Look, doth it not go along by the wayside? So Hopeful, being per-

suaded by his fellow, went after him over the stile. When they were gone over, and were got into the path, they found it very easy for their feet; and withal, they, looking before them, espied a man walking as they did, and his name was Vain-confidence; so they called after him, and asked him whither that way led. He said, To the Celestial Gate. Look, said Christian, did not I tell you so? By this you may see we are right. So they followed, and he went before them. But, behold, the night came on, and it grew very dark; so that they that were behind lost the sight of him that went before.

He, therefore, that went before (Vain-confidence by name), not seeing the way before him, fell into a deep pit, which was on purpose there made, by the Prince of those grounds, to catch vain-glorious fools withal, and was dashed in pieces with his fall.

Now Christian and his fellow heard him fall. So they called to know the matter, but there was none to answer, only they heard a groaning. Then said Hopeful, Where are we now? Then was his fellow silent, as mistrusting that he had led him out of the way; and now it began to rain, and thunder, and lighten in a very dreadful manner; and the water rose amain. Then Hopeful groaned in himself, saying, Oh, that I had kept on my way!

CHRISTIAN. Who could have thought that this path should have led us out of the way?

HOPEFUL. I was afraid on it at the very first, and therefore gave you that gentle caution. I would

have spoken plainer, but that you are older than I.

CHRISTIAN. Good brother, be not offended; I am sorry I have brought thee out of the way, and that I have put thee into such danger; pray, my brother, forgive me; I did not do it of an evil intent.

HOPEFUL. Be comforted, my brother, for I forgive thee; and I believe, too, that this shall be for our good.

CHRISTIAN. I am glad I have with me a merciful brother; but we must not stand thus: let us try to go back again.

HOPEFUL. But, good brother, let me go before.

CHRISTIAN. No, if you please, let me go first, that if there be any danger I may be first therein, because by my means we are both gone out of the way.

HOPEFUL. No, you shall not go first; for your mind being troubled may lead you out of the way again. Then, for their encouragement, they heard the voice of one saying, Set thine heart toward the highway, even the way which thou wentest; turn again. But by this time the waters were greatly risen, by reason of which the way of going back was very dangerous. (Then I thought that it is easier going out of the way, when we are in, than going in when we are out.) Yet they ventured to go back, but it was dark, and the flood was so high, that in their going back they had like to have been drowned.

Neither could they, with all the skill they had, get again to the stile that night. Wherefore, at last, lighting under a little shelter, they sat down



IN THREATENING LANGUAGE THEY BID HIM STAND.

there until the day-break; but, being weary, they fell asleep. Now there was, not far from the place where they lay, a castle called Doubting Castle, the owner whereof was Giant Despair; and it was in his grounds they now were sleeping; wherefore he, getting up in the morning early, and walking up and down in his fields, caught Christian and Hopeful asleep in his grounds. Then, with a grim and surly voice, he bid them awake; and asked them whence they were, and what they did in his ground. They told him they were pilgrims, and that they had lost their way. Then said the Giant, You have this night trespassed on me, by trampling in, and lying on my grounds, and therefore you must go along with me. So they were forced to go, because he was stronger than they. They also had but little to say, for they knew themselves in a fault. The Giant, therefore, drove them before him, and put them into his castle, into a very dark dungeon, nasty and stinking to the spirits of these two men. Here, then, they lay from Wednesday morning till Saturday night, without one bit of bread, or drop of drink, or light, or any to ask how they did; they were, therefore, here in evil case, and were far from friends and acquaintance. Now in this place Christian had double sorrow, because it was through his counsel that they were brought into this distress.

Now, Giant Despair had a wife, and her name was Diffidence. So when he was gone to bed, he told his wife what he had done; to wit, that he had taken a couple of prisoners and cast them into his

dungeon, for trespassing on his grounds. Then he asked her also what he had best to do to them. So she asked him what they were, whence they came, and whither they were bound; and he told her. Then she counselled that he should beat them without any mercy. So, when he arose, he getteth him a crab-tree cudgel, and goes down into the dungeon to them, and falls upon them, and beats them fearfully, in such sort that they were not able to help themselves, or to turn them upon the floor. This done, he leaves them, there to condole their misery, and to mourn under their distress. So all that day they spent the time in sighs and lamentations. The next night, she, talking with her husband, and understanding they were yet alive, did advise him to counsel them to make away with themselves. So when morning was come, he goes to them in a surly manner as before, and perceiving them to be very sore with the stripes that he had given them the day before, he told them, that since they were never likely to come out of that place, their only way would be forthwith to make an end of themselves, either with knife, halter, or poison, for why, said he, should you choose life, seeing it is attended with so much bitterness? But they desired him to let them go. With that he looked ugly upon them, and, rushing to them, had doubtless made an end of them himself, but that he fell into one of his fits and lost for a time the use of his hands; wherefore he left them as before, to consider what to do. Then did the prisoners consult between themselves,

whether it was the best to take his counsel or no; and thus they began to discourse:—

CHRISTIAN. Brother, what shall we do? The life that we now live is miserable. For my part I know not whether is best, to live thus, or to die out of hand. My soul chooseth strangling rather than life, and the grave is more easy for me than this dungeon. Shall we be ruled by the Giant?

HOPEFUL. Indeed, our present condition is dreadful, and death would be far more welcome to me than thus forever to abide; but yet, let us consider, the Lord of the country to which we are going hath said, Thou shalt do no murder; no, not to another man's person; much more, then, are we forbidden to take his counsel to kill ourselves. Besides, he that kills another can but commit murder upon his body; but for one to kill himself is to kill body and soul at once. And, moreover, my brother, thou talkest of ease in the grave; but hast thou forgotten the hell, whither for certain the murderers go? For no murderer hath eternal life, etc. And let us consider, again, that all the law is not in the hand of Giant Despair. Others, so far as I can understand, have been taken by him, as well as we; and yet have escaped out of his hand. Who knows but that God that made the world may cause that Giant Despair may die? or that, at some time or other, he may forget to lock us in? or that he may, in a short time, have another of his fits before us, and may lose the use of his limbs? and if ever that should come to pass again, for my part, I am re-

solved to pluck up the heart of a man, and to try my utmost to get from under his hand. I was a fool that I did not try to do it before; but, however, my brother, let us be patient and endure a while. The time may come that may give up a happy release; but let us not be our own murderers. With these words, Hopeful at present did moderate the mind of his brother; so they continued together (in the dark) that day, in their sad and doleful condition.

Well, toward evening, the Giant goes down into the dungeon again, to see if his prisoners had taken his counsel; but when he came there he found them alive; and truly, alive was all; for now, what for want of bread and water, and by reason of the wounds they received when he beat them, they could do little but breathe. But, I say, he found them alive; at which he fell into a rage, and told them that, seeing they had disobeyed his counsel, it should be worse with them than if they had never been born.

At this they trembled greatly, and I think that Christian fell into a swoon; but, coming a little to himself again, they renewed their discourse about the Giant's counsel; and whether yet they had best to take it or no. Now Christian again seemed to be for doing it, but Hopeful made his second reply as followeth:

HOPEFUL. My brother, said he, rememberest thou not how valiant thou hast been heretofore? Apollyon could not crush thee, nor could all that thou didst hear, or see, or feel in the Valley of the Shadow of Death. What hardship, terror, and

amazement hast thou already gone through! And art thou now nothing but fear! Thou seest that I am in the dungeon with thee, a far weaker man by nature than thou art; also, this Giant has wounded me as well as thee, and hath also cut off the bread and water from my mouth; and with thee I mourn without the light. But let us exercise a little more patience: remember how thou playedst the man at Vanity Fair, and wast neither afraid of the chain, nor cage, nor yet of bloody death. Wherefore let us (at least to avoid the shame, that becomes not a Christian to be found in) bear up with patience as well as we can.

Now, night being come again, and the Giant and his wife being in bed, she asked him concerning the prisoners, and if they had taken his counsel. To which he replied, They are sturdy rogues, and choose rather to bear all hardships, than to make away with themselves. Then said she, Take them into the castle-yard to-morrow, and show them the bones and skulls of those that thou hast already despatched, and make them believe, ere a week comes to an end, thou also wilt tear them in pieces, as thou hast done their fellows before them.

So when the morning was come, the Giant goes to them again, and takes them into the castle-yard, and shows them, as his wife had bidden him. These, said he, were pilgrims as you are, once, and they trespassed in my grounds, as you have done; and when I thought fit, I tore them in pieces, and so within ten days, I will do you. Go, get you down

to your den again; and with that he beat them all the way thither. They lay, therefore, all day on Saturday in a lamentable case, as before. Now, when night was come, and when Mrs. Diffidence and her husband, the Giant, were got to bed, they began to renew their discourse of their prisoners; and withal the old Giant wondered, that he could neither by his blows nor his counsel bring them to an end. And with that his wife replied, I fear, said she, that they live in hope that some will come to relieve them, or that they have picklocks about them, by the means of which they hope to escape. And sayest thou so, my dear? said the Giant; I will, therefore, search them in the morning.

Well, on Saturday, about midnight, they began to pray, and continued in prayer till almost break of day. Now, a little before it was day, good Christian, as one half amazed, brake out in this passionate speech: What a fool, quoth he, am I, thus to lie in a dungeon, when I may walk at liberty! I have a key in my bosom, called Promise, that will open any lock in Doubting Castle. That is good news, said Hopeful, good brother; pluck it out of thy bosom, and try.

Then Christian pulled it out of his bosom and began to try at the dungeon door, whose bolt (as he turned the key) gave back, and the door flew open with ease, and Christian and Hopeful both came out. Then he went to the outward door that leads into the castle-yard, and, with his key, opened that door also. After, he went to the iron gate, for that

must be opened too; but that lock went hard, yet the key did open it. Then they thrust open the gate to make their escape with speed, but that gate, as it opened, made such a creaking, that it waked Giant Despair, who, hastily rising to pursue his prisoners, felt his limbs to fail, for his fits took him again, so that he could by no means go after them. Then they went on, and came to the King's highway, and so were safe.

Now, when they were gone over the stile, they began to contrive with themselves what they should do at that stile, to prevent those that should come after from falling into the hands of Giant Despair. So they consented to erect there a pillar, and to engrave upon the side thereof this sentence—Over this stile is the way to Doubting Castle, which is kept by Giant Despair, who despiseth the King of the Celestial Country, and seeks to destroy his holy Pilgrims. Many, therefore, that followed after, read what was written, and escaped the danger.

They went then till they came to the Delectable Mountains, which mountains belong to the Lord of that hill of which we have spoken before; so they went up to the mountains, to behold the gardens and orchards, the vineyards and fountains of waters; where also they drank and washed themselves, and did freely eat of the vineyards. Now there were on the tops of these mountains shepherds feeding their flocks, and they stood by the highway side. The pilgrims, therefore, went to them, and, leaning upon their staves (as is common with weary pil-



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grims, when they stand to talk with any by the way), they asked, Whose Delectable Mountains are these? and whose be the sheep that feed upon them?

SHEPHERD. These mountains are Immanuel's Land, and they are within sight of His city; and the sheep also are His, and he laid down His life for them.

CHRISTIAN. Is this the way to the Celestial City?

SHEPHERD. You are just in your way.

CHRISTIAN. How far is it thither?

SHEPHERD. Too far for any but those that shall get thither indeed.

CHRISTIAN. Is the way safe or dangerous?

SHEPHERD. Safe for those for whom it is to be safe; but the transgressors shall fall therein.

CHRISTIAN. Is there, in this place, any relief for pilgrims that are weary and faint in the way?

SHEPHERD. The Lord of these mountains hath given us a charge not to be forgetful to entertain strangers; therefore the good of the place is before you.

I saw also in my dream, that when the Shepherds perceived that they were wayfaring men, they also put questions to them, to which they made answer as in other places; as, Whence came you? and, How got you into the way? and, By what means have you so persevered therein? For but few of them that begin to come hither do show their faces on these mountains. But when the Shepherds heard their answers, being pleased therewith, they looked

very lovingly upon them, and said, Welcome to the Delectable Mountains!

The Shepherds, I say, whose names were Knowledge, Experience, Watchful, and Sincere, took them by the hand, and had them to their tents, and made them partake of that which was ready at present. They said, moreover, We would that ye should stay here a while, to be acquainted with us; and yet more to solace yourselves with the good of these Delectable Mountains. They then told them, that they were content to stay; so they went to their rest that night, because it was very late.

Then I saw in my dream, that in the morning the Shepherds called up Christian and Hopeful to walk with them upon the mountains; so they went forth with them, and walked a while, having a pleasant prospect on every side.

Then I saw that they had them to the top of another mountain, and the name of that is Caution, and bid them look afar off; which, when they did, they perceived, as they thought, several men walking up and down among the tombs that were there; and they perceived that the men were blind, because they stumbled sometimes upon the tombs, and because they could not get out from among them. Then said Christian, What means this?

THE SHEPHERDS. Did you not see a little below these mountains a stile, that led into a meadow, on the left hand of this way? They answered, Yes. Then said the Shepherds, From that stile there goes a path that leads directly to Doubting Castle, which

is kept by Giant Despair, and these, pointing to them among the tombs, came once on pilgrimage, as you do now, even till they came to that same stile; and because the right way was rough in that place, they chose to go out of it into that meadow, and there were taken by Giant Despair and cast into Doubting Castle; where, after they had been a while kept in the dungeon, he at last did put out their eyes, and led them among those tombs, where he has left them to wander to this very day, that the saying of the wise man might be fulfilled, He that wandereth out of the way of understanding, shall remain in the congregation of the dead. Then Christian and Hopeful looked upon one another, with tears gushing out, but yet said nothing to the Shepherds.

Then I saw in my dream, that the Shepherds had them to another place, in a bottom, where was a door in the side of a hill, and they opened the door and bid them look in. They looked in, therefore, and saw that within it was very dark and smoky; they also thought that they heard there a rumbling noise as of fire, and a cry of some tormented, and that they smelt the scent of brimstone. Then said Christian, What means this? The Shepherds told them, This is a by-way to hell, a way that hypocrites go in at; namely, such as sell their birthright, with Esau; such as sell their master, with Judas; such as blaspheme the gospel, with Alexander; and that lie and dissemble, with Ananias and Sapphira his wife. Then said Hopeful to the Shepherds, I per-

ceive that these had on them, even every one, a show of pilgrimage, as we have now; had they not?

SHEPHERD. Yes, and held it a long time too.

HOPEFUL. How far might they go in pilgrimage in their day, since they notwithstanding were thus miserably cast away?

SHEPHERD. Some further, and some not so far, as these mountains.

Then said the pilgrims one to another, We have need to cry to the Strong for strength.

SHEPHERD. Ay, and you will have need to use it, when you have it, too.

By this time the pilgrims had a desire to go forward, and the Shepherds a desire they should; so they walked together towards the end of the mountains. Then said the Shepherds one to another, Let us here show to the pilgrims the gates of the Celestial City, if they have skill to look through our perspective glass. The pilgrims accepted the motion; so they had them to the top of a high hill, called Clear, and gave them their glass to look.

Then they essayed to look, but the remembrance of that last thing that the Shepherds had shown them made their hands shake; by means of which impediment they could not look steadily through the glass; yet they thought they saw something like the gate, and also some of the glory of the place. Then they went away.

When they were about to depart, one of the Shepherds gave them a note of the way. Another of them bid them beware of the Flatterer. The

third bid them take heed that they sleep not upon the Enchanted Ground. And the fourth bid them God-speed. So I awoke from my dream.

And I slept, and dreamed again, and saw the same two pilgrims going down the mountains along the highway towards the city. Now, a little below these mountains, on the left hand, lieth the country of Conceit; from which country there comes into the way in which the pilgrims walked, a little crooked lane. Here, therefore, they met with a very brisk lad, that came out of that country; and his name was Ignorance. So Christian asked him from what parts he came, and whither he was going.

IGNORANCE. Sir, I was born in the country that lieth off there a little on the left hand, and I am going to the Celestial City.

CHRISTIAN. But how do you think to get in at the gate? for you may find some difficulty there.

IGNORANCE. As other good people do.

CHRISTIAN. But what have you to show at that gate, that may cause that the gate should be opened to you?

IGNORANCE. I know my Lord's will, and I have been a good liver; I pay every man his own; I pray, fast, pay tithes, and give alms, and have left my country for whither I am going.

CHRISTIAN. But thou camest not in at the wicket-gate that is at the head of this way; thou camest in hither through that same crooked lane, and therefore, I fear, however thou mayest think of thyself, when the reckoning day shall come, thou

wilt have laid to thy charge that thou art a thief and a robber, instead of getting admittance into the city.

IGNORANCE. Gentlemen, ye be utter strangers to me, I know you not; be content to follow the religion of your country, and I will follow the religion of mine. I hope all will be well. And as for the gate that you talk of, all the world knows that that is a great way off of our country. I cannot think that any man in all our parts doth so much as know the way to it, nor need they matter whether they do or no, since we have, as you see, a fine, pleasant green lane, that comes down from our country, the next way into the way.

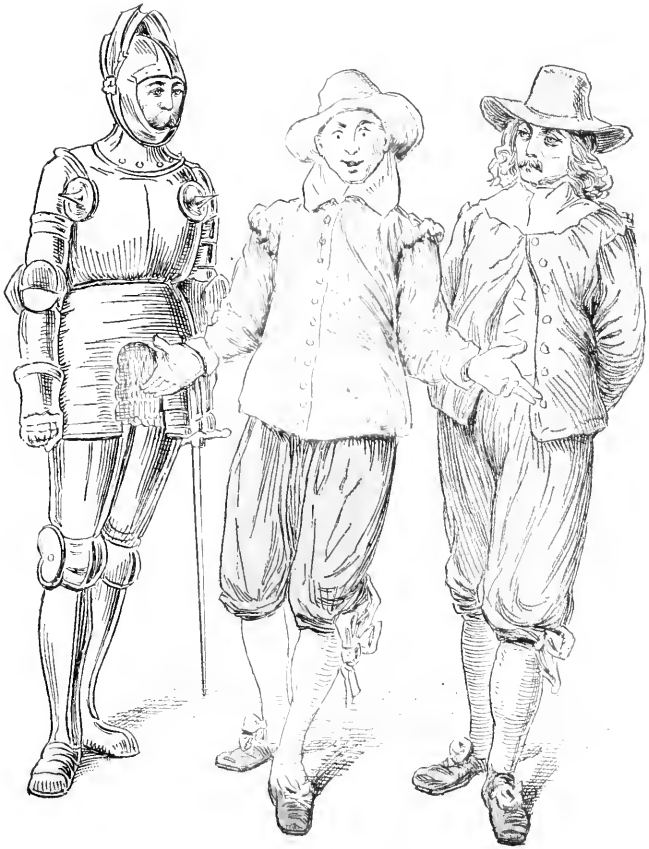
When Christian saw that the man was wise in his own conceit, he said to Hopeful, whisperingly, There is more hope of a fool than of him. And said, moreover, When he that is a fool walketh by the way, his wisdom faileth him, and he saith to every one that he is a fool. What, shall we talk further with him, or outgo him at present, and so leave him to think of what he hath heard already, and then stop again for him afterwards, and see if by degrees we can do any good to him?

HOPEFUL. It is not good, I think, to say all to him at once; let us pass him by, if you will, and talk to him anon, even as he is able to bear it.

So they both went on, and Ignorance he came after. Now when they had passed him a little way, they entered into a very dark lane, where they met a man whom seven devils had bound with seven strong cords, and were carrying of him back to the

door that they saw on the side of the hill. Now good Christian began to tremble, and so did Hopeful his companion; yet as the devils led away the man, Christian looked to see if he knew him; and he thought it might be one Turn-away, that dwelt in the town of Apostasy. But he did not perfectly see his face, for he did hang his head like a thief that is found. But being once past, Hopeful looked after him, and espied on his back a paper with this inscription, Wanton professor and apostate.

Then said Christian to his fellow, Now I call to remembrance that which was told me of a thing that happened to a good man hereabout. The name of the man was Little-faith, but a good man, and he dwelt in the town of Sincere. The thing was this: At the entering in at this passage, there comes down from Broad-way Gate, a lane called Dead Man's Lane; so called because of the murders that are commonly done there; and this Little-faith going on pilgrimage, as we do now, chanced to sit down there, and slept. Now there happened, at that time, to come down the lane, from Broad-way Gate, three sturdy rogues, and their names were Faint-heart, Mistrust, and Guilt (three brothers), and they, espying Little-faith, where he was, came galloping up with speed. Now the good man was just awake from his sleep, and was getting up to go on his journey. So they came up all to him, and with threatening language bid him stand. At this Little-faith looked as white as a clout, and had neither power to fight or fly. Then said Faint-



CHRISTIAN, HOPEFUL, AND IGNORANCE.

heart, Deliver thy purse. But he making no haste to do it (for he was loath to lose his money), Mistrust ran up to him, and thrusting his hand into his pocket, pulled out thence a bag of silver. Then he cried out, Thieves! Thieves! With that Guilt, with a great club that was in his hand, struck Little-faith on the head, and with that blow felled him flat to the ground, where he lay bleeding as one that would bleed to death. All this while the thieves stood by. But, at last, they hearing that some were upon the road, and fearing lest it should be one Great-grace, that dwells in the city of Good-confidence, they betook themselves to their heels, and left this good man to shift for himself. Now, after a while, Little-faith came to himself, and getting up made shift to scramble on his way. This was the story.

HOPEFUL. But did they take from him all that ever he had?

CHRISTIAN. No; the place where his jewels were they never ransacked, so those he kept still. But as I was told, the good man was much afflicted for his loss, for the thieves got most of his spending-money. That which they got not were jewels; also he had a little odd money left, but scarce enough to bring him to his journey's end; nay, if I was not misinformed, he was forced to beg as he went, to keep himself alive; for his jewels he might not sell. But beg, and do what he could, he went (as we say) with many a hungry belly the most part of the rest of the way.

HOPEFUL. But is it not a wonder they got not from him his certificate, by which he was to receive his admittance at the Celestial Gate?

CHRISTIAN. It is a wonder; but they got not that, though they missed it not through any good cunning of his; for he, being dismayed with their coming upon him, had neither power nor skill to hide anything; so it was more by good Providence than by his endeavor, that they missed of that good thing.

HOPEFUL. But it must needs be a comfort to him, that they got not his jewels from him.

CHRISTIAN. It might have been great comfort to him, had he used it as he should; but they that told me the story said, that he made but little use of it all the rest of the way, and that because of the dismay that he had in the taking away his money; indeed, he forgot it a great part of the rest of his journey; and besides, when at any time it came into his mind, and he began to be comforted therewith, then would fresh thoughts of his loss come again and those thoughts would swallow up all.

So they went on, and Ignorance followed. They went then till they came at a place where they saw a way put itself into their way, and seemed withal to lie as straight as the way which they should go: and here they knew not which of the two to take, for both seemed straight before them; therefore, here they stood still to consider. And as they were thinking about the way, behold a man, black of flesh, but covered with a very light robe, came to them, and asked them why they stood there. They

answered they were going to the Celestial City, but knew not which of these ways to take. Follow me, said the man it is thither that I am going. So they followed him in the way that but now came into the road, which by degrees turned, and turned them so from the city that they desired to go to, that, in little time, their faces were turned away from it; yet they followed him. But by and by, before they were aware, he led them both within the compass of a net, in which they were both so entangled, that they knew not what to do; and with that the white robe fell off the black man's back. Then they saw where they were. Wherefore, there they lay crying for some time, for they could not get themselves out.

CHRISTIAN. Now do I see myself in error. Did not the Shepherds bid us beware of the flatterers? As is the saying of the wise man, so we have found it this day: A man that flattereth his neighbor, spreadeth a net for his feet.

HOPEFUL. They also gave us a note of directions about the way, for our more sure finding thereof; but therein we have also forgotten to read, and have not kept ourselves from the paths of the destroyer. Here David was wiser than we; for, saith he, Concerning the works of men, by the word of thy lips, I have kept me from the paths of the destroyer.

Thus they lay bewailing themselves in the net. At last they espied a Shining One coming towards them with a whip of small cord in his hand. When he was come to the place where they were, he asked



CHRISTIAN SAID, OH ! I SEE HIM AGAIN.

them whence they came, and what they did there. They told him that they were poor pilgrims going to Zion, but were led out of their way by a black man, clothed in white, who bid us, said they, follow him, for he was going thither too. Then said he with the whip, It is Flatterer, a false apostle, that hath transformed himself into an angel of light. So he rent the net, and let the men out. Then said he to them, Follow me, that I may set you in your way again. So he led them back to the way which they had left to follow the Flatterer. Then he asked them, saying, Where did you lie the last night? They said, With the Shepherds, upon the Delectable Mountains. He asked them then, if they had not of those Shepherds a note of direction for the way. They answered, Yes. But did you, said he, when you were at a stand, pluck out and read your note? They answered, No. He asked them, Why? They said, they forgot. He asked, moreover, if the Shepherds did not bid them beware of the Flatterer. They answered, Yes, but we did not imagine, said they, that this fine-spoken man had been he.

Then I saw in my dream, that he commanded them to lie down; which, when they did, he chastised them sore, to teach them the good way wherein they should walk; and as he chastised them he said, As many as I love, I rebuke and chasten; be zealous, therefore, and repent. This done, he bid them go on their way, and take good heed to the other directions of the Shepherds. So they thanked him

for all his kindness, and went softly along the right way.

Now, after a while, they perceived, afar off, one coming alone, all along the highway to meet them. Then said Christian, Yonder is a man with his back towards Zion, and he is coming to meet us.

HOPEFUL. I see him; let us take heed to ourselves now, lest he should prove a flatterer also. So he drew nearer and nearer, and at last came up unto them. His name was Atheist, and he asked them whither they were going.

CHRISTIAN. We are going to Mount Zion.

Then Atheist fell into a very great laughter.

CHRISTIAN. What is the meaning of your laughter?

ATHEIST. I laugh to see what ignorant persons you are, to take upon you so tedious a journey, and you are like to have nothing but your travel for your pains.

CHRISTIAN. Why, man, do you think we shall not be received?

ATHEIST. Received! There is no such place as you dream of in all this world.

CHRISTIAN. But there is in the world to come.

ATHEIST. When I was at home in mine own country, I heard as you now affirm, and from that hearing went out to see, and have been seeking this city this twenty years: but find no more of it than I did the first day I set out.

CHRISTIAN. We have both heard and believe that there is such a place to be found.

ATHEIST. Had not I, when at home, believed, I

had not come thus far to seek; but finding none (and yet I should, had there been such a place to be found, for I have gone to seek it further than you), I am going back again, and will seek to refresh myself with the things that I then cast away, for hopes of that which, I now see, is not.

Then said Christian to Hopeful, Is it true which this man hath said?

HOPEFUL. Take heed, he is one of the flatterers; remember what it hath cost us once already for our hearkening to such kinds of fellows. What! no Mount Zion? Did we not see, from the Delectable Mountains, the gate of the city? Also, are we not now to walk by faith? Let us go on, said Hopeful, lest the man with the whip overtake us again. You should have taught me that lesson, which I will round you in the ears withal: Cease, my son, to hear the instruction that causeth to err from the words of knowledge. I say, my brother, cease to hear him, and let us believe to the saving of the soul.

CHRISTIAN. My brother, I did not put the question to thee for that I doubted of the truth of our belief myself, but to prove thee, and to fetch from thee a fruit of the honesty of thy heart. As for this man, I know that he is blinded by the god of this world. Let thee and I go on, knowing that we have belief of the truth, and no lie is of the truth.

HOPEFUL. Now do I rejoice in hope of the glory of God. So they turned away from the man; and he, laughing at them, went his way.

I saw then in my dream, that they went until

they came into a certain country whose air naturally tended to make one drowsy, if he came a stranger into it. And here Hopeful began to be very dull and heavy of sleep; wherefore he said unto Christian, I do now begin to grow so drowsy that I can scarcely hold up mine eyes; let us lie down here and take one nap.

CHRISTIAN. By no means; lest sleeping, we never awake more.

HOPEFUL. Why, my brother? Sleep is sweet to the laboring man; we may be refreshed if we take a nap.

CHRISTIAN. Do you not remember that one of the Shepherds bid us beware of the Enchanted Ground? He meant by that, that we should beware of sleeping; therefore let us not sleep, as do others, but let us watch and be sober.

HOPEFUL. I acknowledge myself in a fault; and had I been here alone, I had by sleeping run the danger of death. I see it is true that the wise man saith, Two are better than one. Hitherto hath thy company been my mercy, and thou shalt have a good reward for thy labor.

CHRISTIAN. Now, then, to prevent drowsiness in this place, let us fall into good discourse.

HOPEFUL. With all my heart.

CHRISTIAN. Where shall we begin?

HOPEFUL. Where God began with us. But do you begin, if you please.

CHRISTIAN. I will ask you a question. How came you to think at first of so doing as you do now?

HOPEFUL. Do you mean, how came I at first to look after the good of my soul?

CHRISTIAN. Yes, that is my meaning.

HOPEFUL. I continued a great while in the delight of those things which were seen and sold at our fair; things which, I believe now, would have, had I continued in them still, drowned me in perdition and destruction.

CHRISTIAN. What things are they?

HOPEFUL. All the treasures and riches of the world. Also I delighted much in rioting, revelling, drinking, swearing, lying, uncleanness, Sabbath-breaking, and what not, that tended to destroy the soul. But I found at last, by hearing and considering of things that are divine, which indeed I heard of you, as also of beloved Faithful, that was put to death for his faith and good living in Vanity Fair, that the end of these things is death. And that for these things' sake cometh the wrath of God upon the children of disobedience.

CHRISTIAN. And did you presently fall under the power of this conviction?

HOPEFUL. No, I was not willing presently to know the evil of sin, nor the damnation that follows upon the commission of it; but endeavored, when my mind at first began to be shaken with the Word, to shut mine eyes against the light thereof.

CHRISTIAN. But what was the cause of your carrying of it thus to the first workings of God's blessed Spirit upon you?

HOPEFUL. The causes were, 1. I was ignorant

that this was the work of God upon me. I never thought that, by awakenings for sin, God at first begins the conversion of a sinner. 2. Sin was yet very sweet to my flesh, and I was loath to leave it. 3. I could not tell how to part with mine old companions, their presence and actions were so desirable unto me. 4. The hours in which convictions were upon me were such troublesome and such heart-affrighting hours, that I could not bear, no not so much as the remembrance of them upon my heart.

CHRISTIAN. Then, as it seems, sometimes you got rid of your trouble.

HOPEFUL. Yes, verily, but it would come into my mind again, and then I should be as bad, nay, worse, than I was before.

CHRISTIAN. And could you at any time, with ease, get off the guilt of sin, when by any of these ways it came upon you?

HOPEFUL. No, not I, for then they got faster hold of my conscience; and then if I did but think of going back to sin (though my mind was turned against it), it would be double torment to me.

CHRISTIAN. And how did you do then?

HOPEFUL. I thought I must endeavor to mind my life; for else, thought I, I am sure to be damned.

CHRISTIAN. And did you endeavor to mend?

HOPEFUL. Yes; and fled from not only my sins, but sinful company too; and betook me to religious duties, as prayer, reading, weeping for sin, speaking truth to my neighbors, etc. These things did I, with many others, too much here to relate.

CHRISTIAN. And did you think yourself well then?

HOPEFUL. Yes, for a while; but at the last, my trouble came tumbling upon me again, and that over the neck of all my reformations.

CHRISTIAN. How came that about, since you were now reformed?

HOPEFUL. There were several things brought it upon me, especially such sayings as these: All our righteousnesses are as filthy rags. By the works of the law shall no flesh be justified. When ye shall have done all those things, say, We are unprofitable; with many more such like. From whence I began to reason with myself thus: If ALL my righteousnesses are filthy rags; if, by the deeds of the law, NO man can be justified; and if, when we have done ALL, we are yet unprofitable, then it is but a folly to think of heaven by the law. I further thought thus: If a man runs a hundred pounds into the shopkeeper's debt, and after that shall pay for all that he shall fetch; yet, if this old debt stands still in the book uncrossed, for that the shopkeeper may sue him, and cast him into prison till he shall pay the debt.

CHRISTIAN. How did you apply this to yourself?

HOPEFUL. Why, I thought thus with myself: I have, by my sins, run a great way into God's book, and that my now reforming will not pay off that score; therefore I should think still, under all my present amendments, But how shall I be freed from that damnation that I have brought myself in danger of, by my former transgressions?



THUS THEY GOT OVER.

CHRISTIAN. A very good application; but, pray, go on.

HOPEFUL. Another thing that hath troubled me, even since my late amendments, is that if I look narrowly into the best of what I do now, I still see sin, new sin, mixing itself with the best of that I do; so that now I am forced to conclude, that notwithstanding my former fond conceits of myself and duties, I have committed sin enough in one day to send me to hell, though my former life had been faultless.

CHRISTIAN. And what did you do then?

HOPEFUL. Do! I could not tell what to do until I brake my mind to Faithful, for he and I were well acquainted. And he told me, that unless I could obtain the righteousness of a man that never had sinned, neither mine own, nor all the righteousness of the world, could save me.

CHRISTIAN. And did you think he spake true?

HOPEFUL. Had he told me so when I was pleased and satisfied with mine own amendment, I had called him fool for his pains; but now, since I see mine own infirmity, and the sin that cleaves to my best performance, I have been forced to be of his opinion.

CHRISTIAN. But did you think, when at first he suggested it to you, that there was such a man to be found, of whom it might justly be said that he never committed sin?

HOPEFUL. I must confess the words at first sounded strangely, but after a little more talk and company with him I had a full conviction about it.

CHRISTIAN. And did you ask him what man this was, and how you must be justified by him?

HOPEFUL. Yes, and he told me it was the Lord Jesus, that dwelleth on the right hand of the Most High. And thus, said he, you must be justified by Him, even by trusting to what He hath done by Himself, in the days of His flesh, and suffered when He did hang on the tree. I asked him further, how that man's righteousness could be of that efficacy to justify another before God? And he told me He was the mighty God, and did what He did, and died the death also, not for Himself, but for me; to whom His doings, and the worthiness of them, should be imputed, if I believed on Him.

CHRISTIAN. And what did you then?

HOPEFUL. I made my objections against my believing, for that I thought He was not willing to save me.

CHRISTIAN. And what said Faithful to you then?

HOPEFUL. He bid me go to Him and see. Then I said it was presumption; but he said, No, for I was invited to come. Then he gave me a book of Jesus, His inditing, to encourage me the more freely to come; and he said, concerning that book, that every jot and tittle thereof stood firmer than heaven and earth. Then I asked him, What I must do when I came; and he told me, I must entreat upon my knees, with all my heart and soul, the Father to reveal Him to me. Then I asked him further, how I must make my supplication to Him? And he said, Go, and thou shalt find Him upon a mercy-

seat, where He sits all the year long, to give pardon and forgiveness to them that come. I told him that I knew not what to say when I came. And he bid me say to this effect: God be merciful to me a sinner, and make me to know and believe in Jesus Christ; for I see, that if His righteousness had not been, or I have not faith in that righteousness, I am utterly cast away. Lord, I have heard that Thou art a merciful God, and hast ordained that Thy Son Jesus Christ should be the Saviour of the world; and moreover, that Thou art willing to bestow Him upon such a poor sinner as I am (and I am a sinner indeed); Lord, take therefore this opportunity, and magnify Thy grace in the salvation of my soul, through Thy Son Jesus Christ. Amen.

CHRISTIAN. And did you do as you were bidden?

HOPEFUL. Yes; over, and over, and over.

CHRISTIAN. And did the Father reveal his Son to you?

HOPEFUL. Not at the first, nor second, nor third, nor fourth, nor fifth; no, nor at the sixth time neither.

CHRISTIAN. What did you do then?

HOPEFUL. What! why I could not tell what to do.

CHRISTIAN. Had you not thoughts of leaving off praying?

HOPEFUL. Yes; an hundred times twice told.

CHRISTIAN. And what was the reason you did not?

HOPEFUL. I believed that that was true which had been told me, to wit, that without the righteousness of this Christ all the world could not save me; and



ONE OF THE KING'S TRUMPETERS.

therefore, thought I with myself, if I leave off I die, and I can but die at the throne of grace. And withal, this came into my mind: Though it tarry, wait for it; because it will surely come, it will not tarry. So I continued praying until the Father showed me His Son.

CHRISTIAN. And how was He revealed unto you?

HOPEFUL. I did not see Him with my bodily eyes, but with the eyes of my understanding; and thus it was: One day I was very sad, I think sadder than at any one time in my life, and this sadness was through a fresh sight of the greatness and vileness of my sins. And as I was then looking for nothing but hell, and the everlasting damnation of my soul, suddenly, as I thought, I saw the Lord Jesus Christ look down from heaven upon me, and saying, Believe on the Lord Jesus Christ, and thou shalt be saved. But I replied, Lord, I am a great, a very great sinner. And He answered, My grace is sufficient for thee. Then I said, But, Lord, what is believing? And then I saw from that saying, He that cometh to Me shall never hunger, and he that believeth on Me shall never thirst, that believing and coming was all one; and that he that came, that is, ran out in his heart and affections after salvation by Christ, he indeed believed in Christ. Then the water stood in mine eyes, and I asked further: But, Lord, may such a great sinner as I am be indeed accepted of Thee, and be saved by Thee? And I heard Him say, And him that cometh to me, I will in no wise cast out. Then I said, But

how, Lord, must I consider of Thee in my coming to Thee, that my faith may be placed aright upon Thee? Then He said, Christ Jesus came into the world to save sinners. He is the end of the law for righteousness to every one that believeth. He died for our sins, and rose again for our justification. He loved us, and washed us from our sins in His own blood. He is mediator betwixt God and us. He ever liveth to make intercession for us. From all which I gathered, that I must look for righteousness in His person, and for satisfaction for my sins by His blood; that what He did in obedience to His Father's law, and in submitting to the penalty thereof, was not for Himself, but for him that will accept it for his salvation, and be thankful. And now was my heart full of joy, mine eyes full of tears, and mine affections running over with love to the name, people, and ways of Jesus Christ.

CHRISTIAN. This was a revelation of Christ to your soul indeed; but tell me what effect this had upon your spirit.

HOPEFUL. It made me see that all the world, notwithstanding all the righteousness thereof, is in a state of condemnation. It made me see that God the Father, though He be just, can justly justify the coming sinner. It made me greatly ashamed of the vileness of my former life, and confounded me with the sense of mine own ignorance; for there never came thought into my heart before now that showed me so the beauty of Jesus Christ. It made

me love a holy life, and long to do something for the honor and glory of the name of the Lord Jesus; yea, I thought that had I now a thousand gallons of blood in my body, I could spill it all for the sake of the Lord Jesus.

I saw then in my dream that Hopeful looked back and saw Ignorance, whom they had left behind, coming after. Look, said he to Christian, how far yonder youngster loitereth behind.

CHRISTIAN. Ay, ay, I see him; he careth not for our company.

HOPEFUL. But I trow it would not have hurt him, had he kept pace with us hitherto.

CHRISTIAN. That is true; but, I warrant you, he thinketh otherwise.

HOPEFUL. That, I think, he doth; but, however, let us tarry for him. So they did.

Then Christian said to him, Come away, man; why do you stay so behind?

IGNORANCE. I take my pleasure in walking alone, even more a great deal than in company, unless I like it the better.

Then said Christian to Hopeful (but softly), Did I not tell you he cared not for our company? But, however, said he, come up, and let us talk away the time in this solitary place. Then directing his speech to Ignorance, he said, Come, how do you? How stands it between God and your soul now?

IGNORANCE. I hope well; for I am always full of good motions, that come into my mind, to comfort me as I walk.

So I saw in my dream that they went on apace before, and Ignorance he came hobbling after. Then said Christian to his companion, It pities me much for this poor man; it will certainly go ill with him at last.

HOPEFUL. Alas! there are abundance in our town in his condition, whole families, yea, whole streets, and that of pilgrims, too; and if there be so many in our parts, how many, think you, must there be in the place where he was born?

CHRISTIAN. Indeed, the Word saith, He hath blinded their eyes, lest they should see, etc. But now we are by ourselves, what do you think of such men? Have they at no time, think you, convictions of sin, and so consequently fears that their state is dangerous?

Now I saw in my dream, that by this time the pilgrims were got over the Enchanted Ground and entering into the country of Beulah, whose air was very sweet and pleasant; the way lying directly through it, they solaced themselves there for a season. Yea, here they heard continually the singing of birds, and saw every day the flowers appear in the earth, and heard the voice of the turtle in the land. In this country the sun shineth night and day; wherefore this was beyond the Valley of the Shadow of Death, and also out of the reach of Giant Despair, neither could they from this place so much as see Doubting Castle. Here they were within sight of the city they were going to, also here met them some of the inhabitants thereof; for in this

land the Shining Ones commonly walked, because it was upon the borders of heaven. In this land also, the contract between the bride and the bridegroom was renewed; yea, here, As the bridegroom rejoiceth over the bride, so did their God rejoice over them. Here they had no want of corn and wine; for in this place they met with abundance of what they had sought for in all their pilgrimage. Here they heard voices from out of the city, loud voices, saying, Say ye to the daughter of Zion, Behold, thy salvation cometh! Behold, his reward is with him! Here all the inhabitants of the country called them, The holy people, The Redeemed of the Lord, Sought out, etc.

Now, as they walked in this land, they had more rejoicing than in parts more remote from the kingdom to which they were bound; and, drawing near to the city, they had yet a more perfect view thereof. It was builded of pearls and precious stones, also the street thereof was paved with gold; so that by reason of the natural glory of the city, and the reflection of the sunbeams upon it, Christian with desire fell sick; Hopeful also had a fit or two of the same disease. Wherefore, here they lay by it a while, crying out, because of their pangs, If ye find my beloved, tell him that I am sick of love.

But, being a little strengthened, and better able to bear their sickness, they walked on their way, and came yet nearer and nearer, where were orchards, vineyards, and gardens, and their gates opened into the highway. Now, as they came up

to these places, behold the gardener stood in the way, to whom the Pilgrims said, Whose goodly vineyards and gardens are these? He answered, They are the King's, and are planted here for His own delight, and also for the solace of pilgrims. So the gardener had them into the vineyards, and bid them refresh themselves with the dainties. He also showed them there the King's walks, and the arbors where He delighted to be; and here they tarried and slept.

Now I beheld in my dream, that they talked more in their sleep at this time than ever they did in all their journey; and being in a muse thereabout, the gardener said even to me, Wherefore musest thou at the matter? It is the nature of the fruit of the grapes of these vineyards to go down so sweetly as to cause the lips of them that are asleep to speak.

So I saw that when they awoke, they addressed themselves to go up to the city; but, as I said, the reflection of the sun upon the city—for the city was pure gold—was so extremely glorious, that they could not, as yet, with open face behold it, but through an instrument made for that purpose. So I saw, that as they went on, there met them two men, in raiment that shone like gold; also their faces shone as the light.

These men asked the Pilgrims whence they came; and they told them. They also asked them where they had lodged, what difficulties and dangers, what comforts and pleasures, they had met in the way;

and they told them. Then said the men that met them, You have but two difficulties more to meet with, and then you are in the city.

Christian and his companion asked the men to go along with them; so they told them they would. But, said they, you must obtain it by your own faith. So I saw in my dream that they went on together, until they came in sight of the gate.

Now, I further saw, that betwixt them and the gate was a river, but there was no bridge to go over: the river was very deep. At the sight, therefore, of this river, the pilgrims were much stunned; but the men that went with them said, You must go through, or you cannot come at the gate.

The pilgrims then began to inquire if there was no other way to the gate; to which they answered, Yes; but there hath not any, save two, to wit, Enoch and Elijah, been permitted to tread that path, since the foundation of the world, nor shall, until the last trumpet shall sound. The pilgrims then, especially Christian, began to despond in their minds, and looked this way and that, but no way could be found by them, by which they might escape the river. Then they asked the men if the waters were all of a depth. They said, No; yet they could not help them in that case; for, said they, you shall find it deeper or shallower as you believe in the King of the place.

They then addressed themselves to the water; and entering, Christian began to sink, and crying

out to his good friend Hopeful, he said, I sink in deep waters; the billows go over my head, all His waves go over me! Selah.

Then said the other, Be of good cheer, my brother, I feel the bottom, and it is good. Then said Christian, Ah! my friend, the sorrows of death have compassed me about; I shall not see the land that flows with milk and honey; and with that a great darkness and horror fell upon Christian, so that he could not see before him. Also here he in great measure lost his senses, so that he could neither remember, nor orderly talk of any of those sweet refreshments that he had met with in the way of his pilgrimage. But all the words that he spake till tended to discover that he had horror of mind, and heart fears that he should die in that river, and never obtain entrance in at the gate. Here also, as they that stood by perceived, he was much in the troublesome thoughts of the sins that he had committed, both since and before he began to be a pilgrim. It was also observed that he was troubled with apparitions of hobgoblins and evil spirits, for ever and anon he would intimate so much by words. Hopeful, therefore, here had much ado to keep his brother's head above water; yea, sometimes he would be quite gone down, and then, ere a while, he would rise up again half dead. Hopeful also would endeavor to comfort him, saying, Brother, I see the gate, and men standing by to receive us; but Christian would answer, It is you, it is you they wait for; you have been Hopeful ever since I

knew you. And so have you, said he to Christian. Ah, brother! said he, surely if I was right he would now rise to help me; but for my sins he hath brought me into the snare, and hath left me. Then said Hopeful, My brother, you have quite forgot the text where it is said of the wicked, There are no bands in their death, but their strength is firm. They are not in trouble as other men, neither are they plagued like other men. These troubles and distresses that you go through in these waters are no sign that God hath forsaken you; but are sent to try you, whether you will call to mind that which heretofore you have received of His goodness, and live upon Him in your distresses.

Then I saw in my dream that Christian was in a muse a while. To whom also Hopeful added this word, Be of good cheer. Jesus Christ maketh thee whole; and with that Christian brake out with a loud voice, Oh! I see him again, and He tells me, When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee. Then they both took courage, and the enemy was after that as still as a stone, until they were gone over. Christian therefore presently found ground to stand upon, and so it followed that the rest of the river was but shallow. Thus they got over. Now, upon the bank of the river, on the other side, they saw the two shining men again, who there waited for them; wherefore, being come out of the river, they saluted them, saying, We are ministering spirits, sent forth to minister for those

that shall be heirs of salvation. Thus they went along towards the gate.

Now you must note that the city stood upon a mighty hill, but the pilgrims went up that hill with ease, because they had these two men to lead them up by the arms; also, they had left their mortal garments behind them in the river, for though they went in with them, they came out without them. They, therefore, went up here with much agility and speed, though the foundation upon which the city was framed was higher than the clouds. They therefore went up through the regions of the air, sweetly talking as they went, being comforted, because they safely got over the river, and had such glorious companions to attend them.

The talk they had with the Shining Ones was about the glory of the place; who told them that the beauty and glory of it was inexpressible. There, said they, is the Mount Zion, the heavenly Jerusalem, the innumerable company of angels, and the spirits of just men made perfect. You are going now, said they, to the Paradise of God, wherein you shall see the tree of life, and eat of the never-fading fruits thereof; and when you come there, you shall have white robes given you, and your walk and talk shall be every day with the King, even all the days of eternity. There you shall not see again such things as you saw when you were in the lower region upon the earth, to wit, sorrow, sickness, affliction, and death, for the former things are passed away. You are now going to Abraham, to

Isaac, and Jacob, and to the prophets—men that God hath taken away from the evil to come, and that are now resting upon their beds, each one walking in his righteousness. The man then asked, What must we do in the holy place? To whom it was answered, You must there receive the comforts of all your toil, and have joy for all your sorrow; you must reap what you have sown, even the fruit of all your prayers, and tears, and sufferings for the King by the way. In that place you must wear crowns of gold, and enjoy the perpetual sight and vision of the Holy One, for there you shall see Him as He is. There also you shall serve Him continually with praise, with shouting, and thanksgiving, whom you desired to serve in the world, though with much difficulty, because of the infirmity of your flesh. There your eyes shall be delighted with seeing, and your ears with hearing the pleasant voice of the Mighty One. There you shall enjoy your friends again, that are gone thither before you; and there you shall with joy receive even every one that follows into the holy place after you. There also shall you be clothed with glory and majesty, and put into an equipage fit to ride out with the King of Glory. When He shall come with sound of trumpet in the clouds, as upon the wings of the wind, you shall come with Him; and when He shall sit upon the throne of judgment, you shall sit by Him; yea, and when He shall pass sentence upon all the workers of iniquity, let them be angels or men, you also shall have a voice in that judgment, because they



IGNORANCE CAST OUT.

were His and your enemies. Also, when He shall again return to the city, you shall go too, with sound of trumpet, and be ever with Him.

While they were drawing toward the gate, a company of the heavenly host came to meet them; to whom it was said, by the other two Shining Ones, These are the men that have loved our Lord when they were in the world, and that have left all for His holy name; and He hath sent us to fetch them, that they may go in and look their Redeemer in the face with joy. Then the heavenly host gave a great shout, saying, Blessed are they which are called unto the marriage supper of the Lamb. Then there came out several of the King's trumpeters, clothed in white and shining raiment, who, with melodious noises, made even the heavens to echo with their sound. These trumpeters saluted Christian and his fellow with ten thousand welcomes from the world; and this they did with shouting, and sound of trumpet.

Then I saw in my dream that the Shining Men bid them call at the gate; the which, when they did, some looked from above over the gate, to wit, Enoch, Moses, and Elijah, etc., to whom it was said, These pilgrims are come from the City of Destruction, for the love that they bear to the King of this place; and then the pilgrims gave in unto them each man his certificate, which they had received in the beginning; those, therefore, were carried in to the King, who, when He had read them, said, Where are the men? To whom it was an-

swered, They are standing without the gate. The King then commanded to open the gate, That the righteous nation, said He, which keepeth the truth may enter in.

Now I saw in my dream that these two men went in at the gate: and lo, as they entered, they were transfigured, and they had raiment put on that shone like gold. There was also that met them with harps and crowns, and gave them to them—the harps to praise withal, and the crowns in token of honor. Then I heard in my dream that all the bells in the city rang again for joy, and that it was said unto them, ENTER YE INTO THE JOY OF YOUR LORD. I also heard the men themselves, that they sang with a loud voice, saying, BLESSING, AND HONOR, AND GLORY, AND POWER, BE UNTO HIM THAT SITTETH UPON THE THRONE, AND UNTO THE LAMB, FOR EVER AND EVER.

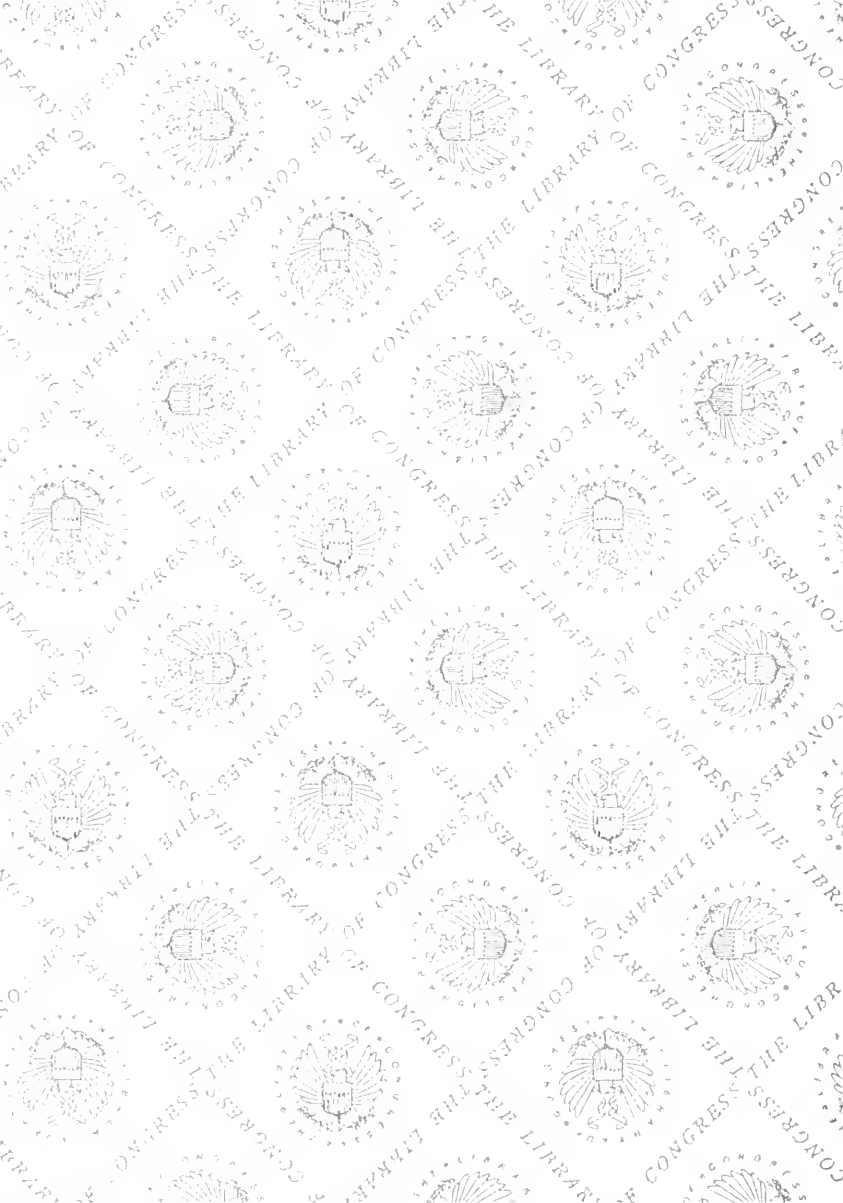
Now, just as the gates were opened to let in the men, I looked in after them, and, behold, the City shone like the sun; the streets also were paved with gold, and in them walked many men, with crowns on their heads, palms in their hands, and golden harps to sing praises withal.

There were also of them that had wings, and they answered one another without intermission, saying, Holy, holy, holy is the Lord. And after that they shut up the gates; which, when I had seen, I wished myself among them.

Now while I was gazing upon all these things, I turned my head to look back, and saw Ignorance

come up to the river side; but he soon got over, and that without half that difficulty which the other two men met with. For it happened that there was then in that place, one Vain-hope a ferryman, that with his boat helped him over; so he, as the other I saw, did ascend the hill, to come up to the gate, only he came alone; neither did any man meet him with the least encouragement. When he was come up to the gate, he looked up to the writing that was above, and then began to knock, supposing that entrance should have been quickly administered to him; but he was asked by the men that looked over the top of the gate, Whence came you? and what would you have? He answered, I have eat and drank in the presence of the King, and He has taught in our streets. Then they asked him for his certificate, that they might go in and show it to the King; so he fumbled in his bosom for one, and found none. Then they said, Have you none? But the man answered never a word. So they told the King, but he would not come down to see him, but commanded the two Shining Ones that conducted Christian and Hopeful to the City, to go out and take Ignorance, and bind him hand and foot, and have him away. Then they took him up, and carried him through the air, to the door that I saw in the side of the hill, and put him in there. Then I saw that there was a way to hell, even from the gates of heaven, as well as from the City of Destruction. So I awoke, and behold it was a dream!

END.





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